

Forefathers' Day

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JOHN ELIOT PREACHING TO THE INDIANS

(REPRODUCED FROM THE FOURTH OF THE FOUR TABLETS, "PHILANTHROPY," ON THE FRONT OF THE CONGREGATIONAL HOUSE)

IT is an odd superstition which the Indians of this country have among them, that they count it (on the penalty of otherwise never prospering more) necessary for them never to pass by the Graves of certain famous persons among them, without laying and leaving some Token of Regard thereupon. But we hope that all true Protestants, will count it no more than what is equal and proper, that the Land which has in it, the Grave of such a Remarkable Preacher to the Indians as our ELIOT, should be treated with such a Love, as a Jerusalem uses to find from them that are to prosper.—COTTON MATHER, IN HIS LIFE OF JOHN ELIOT.

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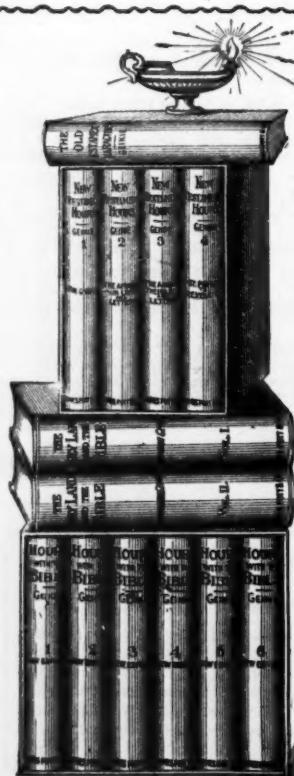
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THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 15 December 1898

Number 50

THE CONGREGATIONALIST'S Christmas Feast

TO BE SERVED NEXT WEEK:

TISSOT'S ILLUSTRATIONS OF THE LIFE OF CHRIST, a delightful description of the collection of wonderful paintings now attracting such wide attention.

A CHRISTMAS DAY, a suggestive meditation by Charles Dudley Warner.

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THE PEACE JUBILEE AT SHARON, a story by Emily Huntington Miller.

THE MANGER, by Anna L. Dawes.

ports from their representatives as will increase the knowledge and stimulate the interest of the churches in the work of Christ for the world.

moral integrity. It has for its motive the guardianship of young men from Cuba who may care to take advantage of the offers of free tuition in American colleges, which have come so generously and spontaneously since General Wheeler first broached the idea. The association makes appeals for funds with which to support students unable to support themselves—worthy and ambitious young men whom the vicissitudes of the Cuban revolution have left penniless.

If anybody is disposed to make light of the influence of the drink habit in degrading our city populations and inciting them to crime, he ought to talk with one of the judges of our criminal courts. Two Brooklyn city magistrates spoke at Pilgrim Chapel the other day on life as seen from the judges' bench. Magistrate Bristow said that last year the eight magistrates of Brooklyn passed upon 75,000 cases. Ninety per cent. of all these were the outgrowth of intoxication. The cost to the city of dealing with crime was at least \$1,000,000 a year, or \$900,000 for the administrative expenses of handling alcohol cases. "That which pours in and out of the police courts is pure misery," said Magistrate Teale. "Rum is undoubtedly the great cause of crime. Into my court came once a man who had lost his business and his home because his wife drank, and when I asked him how he stood her conduct he said to me in an agonized voice, 'I couldn't, Judge, but my God! I gave her the first glass of liquor she ever tasted!' Here is a hint of the ten times greater cost and distress which lie behind this administrative expense and visible misery. When men grumble about taxes let them remember the direct and indirect tax of the misuse of alcohol, which increases at once the expense and the difficulty of decent government everywhere.

Cardinal Gibbons and the archbishops of the Roman Catholic Church have petitioned Congress to reopen the question of appropriations to sectarian contract Indian schools. They ask for a congressional rather than departmental investigation, and protest against their inability to gain access to records of past investigations upon which they say congressional action has been based. We see no reason why they should not have access to all documents in the case. Nor do we doubt but that a new investigation of this whole matter would convince a congressional committee that the present policy of the Government is the best for the future, for it is based on a basal principle of our nation that is unchanging, one that no new facts which the Catholic hierarchy might marshal would alter. No doubt the financial burden which the Roman Catholic Church under the new policy is bearing is onerous, but so is that borne by Protestant missionary organizations, which voluntarily agreed to make good by private contributions the sums formerly received from the Government for the Indian schools under their care. We hope that Congress, having once wisely abandoned an untenable attitude toward sectarian schools, will not revert to it in obedience to any pressure from the Roman Catholic Church, with Archbishop Ireland leading the Washington lobby.

Rudyard Kipling, in his latest poem, selects the proposition of Lord Kitchener to establish a memorial to Gordon at Khartoum in the form of a college for the education of the Mohammedan natives of the Soudan as the text for another of his unforgettable, stirring songs, in which he makes an Indian Mohammedan say to the Soudanese Mohammedan: For Allah created the English mad, the maddest of all mankind.
They do not consider the meaning of things, they consult not the creed or clan,
Behold they clap the slave on the back and, behold,
he becometh a man.
They terribly carpet the earth with dead, and before their cannon cool
They walk unarmed by twos and threes to call the living to school.
Certainly they were mad from of old, but I think one new thing
That the magic whereby they work their magic, wherefrom their fortunes spring,
May be that they show all people their magic and ask no price in return;
Wherefore, since ye are bound to that magic, O hubbshee, make haste and learn.

We are mad in precisely the same way. Already the Cuban Educational Association of the United States has been formed, with men like Gen. Joseph Wheeler, Prof. Nicholas Murray Butler of Columbia University, Albert Shaw of the *Review of Reviews* as sponsors for its financial and

The Christian public has waited a long time for the American Revised Version of the Bible. For several reasons it would be preferred by American Christians to the Revised Version as originally published. Its text would have the renderings preferred by the American revisers instead of those adopted by the British Revision Committee. The first meeting of the American revisers was held in 1871 and the complete revised Bible was issued in 1885. As the expenses of the committee were paid by the university presses of Oxford and Cambridge, Eng., the American revisers promised not to give indorsement to any Americanized edition of the revision for fourteen years, thus giving to these presses, so far as they had power, the exclusive possession of the work of the revisers. This period expires next summer. The American committee has continued its corporate

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* THE HISTORICAL TABLETS *

in the facade of the Congregational House

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OUR readers have before them this week the final installment of experiences and opinions concerning religious conventions. We have sought to present evidences of the value of these conventions and ways by which the greatest profit can be gained from them. Criticism, not being called for, of course was not given. It might easily be furnished. Religious conventions are as necessary to the Christian life of communities, denominations and the nation as public meetings are to the life of the local church. They are as liable to be overdone and to be overloaded with formality or sentimentalism as the meetings of local churches. And when these latter multiply unduly, separating the church into numerous small bodies, each monopolizing interest in its particular reform or mission, conventions are apt to multiply in the same ratio, increasing the expense of church work and diminishing its effectiveness. The greatest success of conventions requires the intelligent co-operation of those who plan for them and of those who attend them. We hope that these testimonies of what earnest Christian men and women receive from conventions will help and encourage convention committees and secretaries and will excite resolves to attend such meetings. May the reports also move churches to send delegates, paying traveling expenses when necessary and requiring such re-

existence till now and, though few of the members survive, they have been diligently at work for the last year and a half to have an edition ready for publication when the time limit expires. One of these members is Prof. J. Henry Thayer of Harvard University. The university presses have been more enterprising than honorable in doing what they pledged the American revisers not to do and have issued what they call an American Revised Version of the Bible with marginal references. This is simply a transfer into the text of the readings in the American appendix. The American committee will have a much more carefully prepared and valuable edition of the revised Bible which will be entitled to be called the American Version, and we advise our readers to wait for it.

The Puritans Facing the Future

Never were Puritans more needed in their own land than when the fathers of New England emigrated. A weak monarchy and a corrupt court had joined with a servile church to rule the consciences of the people and to use them for selfish purposes. For Pilgrims and Puritans to leave England was to confess defeat at home. We know that they shrank from facing the perils of ocean and of a new world, and that they were reproached for not devoting their energies and their lives to reform their own country.

But they embarked on their new enterprise to untried fields. The opening of New England brought as great influence toward revolution in old England as the efforts of Puritans who remained at home. Within fifteen years from the day the first shipload of emigrants landed at Salem the exodus had practically ended. For changes through Puritan influences in England had given it power and promise there. It was characteristic of the Puritan to look forward rather than backward. He was ready to break old ties and to abandon old laws and customs when he believed that he was called to make new and better ones, at whatever cost.

Not since that time has the Puritan spirit faced a crisis so great as that which is now before the people of this country. It is one spirit today in England and in America. The sense of its unity has come into new life within the last three years. The possibility of war between the two countries in the Venezuelan affair startled that sense into consciousness. The sudden plunge by our country into a war whose only honorable purpose must be the unselfish one of delivering weak, oppressed peoples from the age-long tyranny of Spain intensified the conviction that the two great nations have a common destiny.

In both America and England the desire to remain isolated is strong. Each nation is powerful in itself. In each is the consciousness of superiority. There is work enough in each to absorb the energies of the most earnest reformers. It is easy to keep attention fixed on conditions within our own borders which cry aloud to be remedied. Whatever way we turn political, social, industrial, race and religious problems confront us.

But we find a new world open to us and upon us. Within a year the distance

across the Pacific Ocean has dwindled. We may dread the complications of international politics, we may inveigh against the burdens and dangers involved in becoming a world power, we may talk of the folly of expansion and imperialism. We may mourn the violence threatened against our constitution and the disregarded counsels of great leaders in the past century. We may give names which can easily be made odious to a policy which assumes to share in directing the mighty changes going on in the far East. Yet we cannot avoid participating in these changes.

China, Japan, the islands of the Pacific, have awakened to a new life. They are a new world which has forced itself into our vision. We shall share in these changes whether we will or no. The question which the Puritan must answer is, Will he lead in them or be led by them? Will he enter in to shape the life of the new world which is to arise from the old, or will he vainly seek to withhold himself from contact with that new life till he finds himself in its power? For between these two things he must choose. He cannot end responsibility with himself. To shrink from increased burdens of taxation, to seek to avoid the cares of governing the Philippines, to plead that we can best develop trade and commerce by keeping aloof from the unfolding drama of the East is to listen to the temptation of luxury and selfishness that will lead to ruin.

The Puritan has long glorified his past. He has every year recited the deeds of courage and self-sacrifice which led to the founding of a great nation in the new world. That vision is fading in the distance. Let us look this year to the future. There are realms to be conquered, not for money or for power, but to lift humanity to higher ideals, a humanity whose solidarity is already revealed. We must study the characters of the millions of the great nations of the East. Our missionaries have been the pioneers of a movement of whose magnitude neither they nor we have dreamed. We shall have to do in the coming century, for weal or woe, with China, Japan and India, not only in preaching the gospel to them, but in giving to them Western civilization and in receiving what is valuable in the civilization they have to give. For they have contributions to make to the welfare of our common humanity perhaps not less important than what we already possess. To fail to see these contributions is to nurse our isolation till it may become more childish and mediæval than that of China has been.

In this great task Anglo-Saxons have a common mission. America and England must clasp hands, not, it may be, by any formal alliance, but in a united purpose in which the fortunes of the world are involved. In these conditions we find ourselves as this year of our Lord 1898 comes to its close. Here are fit themes for Forefathers' Day orations. And they point to studies of Oriental history and character to which we and the generation coming after us are imperatively called. The Puritan only looking backward denies the spirit which begat him. The new Puritan looks forward. May God give him clear vision, calm judgment, unfaltering purpose and timely action.

The Duty of Protestantism to Spain's Former Colonies

Evidence begins to accumulate relative to the religious condition of Spain's former colonies. It is being collected by enterprising agents dispatched by Protestant societies charged with responsibility for spreading the gospel. Thus, in the *Standard*, we find the report of Mr. Sloan, a missionary of the Baptist Missionary Society, who was ordered from his field in Mexico to proceed to Porto Rico and study the situation with a view to Baptist occupation. He reports that he has met with a most cordial reception by the natives, that Rome "is practically a cipher," that the bitter fanaticism of Mexican Catholicism is absent. The priests he describes as lazy, permitting the people to be ignorant of and to disregard doctrine and ritual. "The people laugh at their priests, sneer at the convents, ridicule the monks and absent themselves from church." Hatred of Spain and her handmaiden, the Roman Church, is well-nigh universal. On all sides there is a willingness to listen to gospel truth, which Mr. Sloan says he has preached to thousands by the way-side as he has traveled the length and breadth of the island. Conversions have followed, Bibles and tracts have been distributed, priests even asking for Bibles, not to destroy but to read. In one town, Hatillo, 300 people expressed a desire to be baptized. The welcome Mr. Sloan received and the exemption from persecution which he enjoyed simply astounded one who had suffered persecution in Mexico.

News of like tenor comes to the American Bible Society from its representative, Mr. Hykes, who was ordered to proceed from China to the Philippines, where he arrived Sept. 23. His admirable report of what he found is now public property. His conversations with long-time residents of the Philippines, native and foreign, lead him to believe that sacerdotalism and official rapacity have been the cause of the rebellion of the natives. Justice in judicial procedure has been an unknown quantity. The hatred of the natives toward the Spanish is so intense that they wish to cease to use Spanish as a language and adopt English, instruction in which is eagerly craved by the natives and the Chinese. The rivalries between the monastic and the secular Catholic priests have been bitter and sanguinary, while the dominance of ecclesiastics over civil officers has corrupted all concerned, fostered greed and pride of power in the clergy, humiliated and debased the civil authorities and made it easy for the priesthood to grow as lascivious as it is wealthy. Hence, whenever priests have been captured by the rebels, they have been made to suffer in ways that forbid description. Nothing but the comparative morality of the native priests and the craving of the natural man for religion of some kind have kept the natives in any degree loyal to the church.

From General Otis and Admiral Dewey and United States Consul Williams Mr. Hykes had the heartiest encouragement. They declare that colporteurs of the Bible Society shall be free to distribute Christian literature in the Philippines, and Mr. Randle, the agent of the British Bible Society, who has labored for some

time in Manila, reports that he has met with encouraging success when dealing with the natives.

These reports indicate that with religious liberty established in Cuba, Porto Rico and the Philippines, and defended by American soldiers, judges and administrators, a new era for millions of souls has dawned. In so far as the Roman Catholic Church in those islands, as now constituted, adjusts itself harmoniously to new conditions and sets about internal reform in order to hold its own in the future, we shall bid it Godspeed. But we doubt whether the most optimistic Catholic in the United States or at Rome expects that the men who have so alienated the peoples of these countries are likely to right about face, and win love and respect where they have hitherto earned hatred and contempt. Nor will he be so optimistic as to assert that the Roman Church in this country can supply the men or the money which such a radical reform demands. It can do something along this line, but not much.

Due regard, then, for policy, as well as obedience to conviction, simply forces the Protestant churches and societies of this country to see to it that, in a wise, temperate, catholic way, the religion of Jesus Christ in its simplicity and majesty, stripped of all pagan accretions and sacerdotal excrescences, is preached to the multitudes, who at best are only nominally Christian when not absolutely pagan. In beginning this work much depends upon the wisdom and tact displayed by those who send and those who go. So far as possible men should be chosen who speak Spanish, who understand the Latin and the Negro temperament, who have proved by experience on mission fields their capacity for the work.

The Threatening Crisis in France

The republic has endured in France so long that its stability ought to be assured. But the French are a restless people, and what naturally would be expected in the case of Anglo-Saxons cannot be depended upon to occur among them. There is a great body of sober, diligent, peaceable, orderly citizens in France, but it does not appreciate its own power, or fails to assert itself sufficiently. It is too much at the mercy of plausible demagogues. Possibly, also, even this class is too sympathetic with appeals to maintain the glory of France. There seems to be a sense in which Paris still is France, and Paris remains, as always, excitable and easily persuaded to favor political changes. There, and in several others of the larger French cities, dwell most of those who think that there is something to be gained and little or nothing to be lost by any change of government.

It is plain that a dangerous condition exists in France. The Dreyfus scandal has brought matters to a crisis. On the one side is the military party. It is irritated by the recent exposures of its arbitrary and even corrupt practices. It is contemptuous of all civilians, regarding itself as the sole custodian and protector of the national honor but with a largely false idea of what that honor involves. Apparently it is determined to rule or ruin, and eager to overthrow the republic

and reinstate either the empire or the monarchy. On the other side is the government and its many supporters, including most of the wisest, most patriotic, most trustworthy of the population, and having the present advantage of being in authority. But the military party is united. Its opponents are divided, jealous of each other and struggling for supremacy among themselves. The former controls the army. The latter, even were they united, must depend chiefly upon the police and the courts, which too often have failed to rise to emergencies. Moreover, there stands between the two contending parties a large multitude of voters comparatively indifferent, not desiring of themselves to inaugurate revolution but by no means ready to throw themselves into the breach to prevent one, and chiefly intent upon living their accustomed lives without being bothered too much about politics.

No foreigner can estimate accurately the strength of either the aggressive, revolutionary party or of the conservative, peace-loving adherents of the present form of government. Probably few Frenchmen can be sure that their own judgments are correct. But the indications are that the reconsideration of the Dreyfus case is inevitable, and that probably if it be reconsidered and, more probably, if the verdict of the former court be reversed, the military party, considering itself discredited and defied, will proceed to extremes, not even hesitating to overthrow the republic, if possible. Rivalries may spring up between its leaders, or the differences of the Imperialists and Monarchs may prove too great to be reconciled, and the attempt at revolution may fail. Indeed, the republic may prove to have more supporters than its opponents. But, unless appearances are utterly deceitful, there is danger of grave internal trouble again in France, and before long.

Is the Policy Unchristian

It puzzles me how *The Congregationalist* and other Christian papers can uphold the unchristian policy of retaining the Philippines. A war that the Chief Executive and Congress solemnly avowed was to be followed by no acquisition of territory has ended. We can afford to be just if not generous. By what right save the right of conquest—a relic of the barbarous age—have we even the shadow of a claim to these islands of the Pacific? Can we do evil that good may come? Will the opening up of new missionary fields justify a moral iniquity? R. F.

The letter here printed is one of several received by us which imply that religious newspapers advocate the aggrandizement of the United States through conquest by war. We have never proposed or defended such a policy. The Administration has not encouraged the people to expect it. The message of the President to Congress shows that the Administration is consistently seeking to carry out the purpose which it avowed before and when the war began. We print the letter of our correspondent, that we may, by answering it, make clear our position to those of our readers whom he represents.

The war was undertaken by the United States with the avowed purpose to set Cuba free from Spain and to secure for it a stable government; and not for the purpose of acquiring new territory. The

avowed purpose has been accomplished, so far as to set Cuba free from Spain. Our Government is now taking measures to secure stable government for Cuba. We believe it will carry out its purpose to the satisfaction of the Cubans and with the approval of those who seek freedom and enlightenment for all nations.

When the war began the people of the Philippine Islands, like the Cubans, were fighting against Spanish tyranny. Spain's fleet being in the harbor of Manila, it became necessary for Commodore Dewey to destroy them there. Our Government thus came into control of the chief port of the Philippines; and in the responsibility which was providentially laid on it it has assumed to do for the Philippines what it set out to do for Cuba. In compelling Spain to surrender its sovereignty over the Philippines the United States had to take the responsibility of that sovereignty. We believe that the American people will not consent to have our Government hold authority over these islands except as a trust, in order to secure to their inhabitants such benefits of Christian civilization as they are capable of receiving and as great a degree of freedom as is consistent with internal peace and protection from aggression by other nations. So far all that has been done appears to have been done in order to this end.

We can understand how American citizens who opposed interference in behalf of Cuba should disapprove of the victories of our Government over Spain and should look with dissatisfaction on the results of the war. But it is difficult for us to understand how those who believed that Spain's long tyranny and misrule of its colonies ought to end can regard it as unchristian for the United States to end it and to help those colonies to freedom and enlightened government. We earnestly hope that these colonies may become self-governed as soon as that shall be possible for the inhabitants and consistent with the peace of the nations.

When the Civil War began the authorities of the Union disavowed any intention of disturbing the institution of slavery. The exigencies of war made it necessary for President Lincoln to issue the Proclamation of Emancipation. There were those who denounced this as an act of bad faith, but *The Congregationalist* rejoiced in it and is today convinced that it was duty directing this country to its destiny as a successful champion of liberty for mankind. In fulfillment of a like purpose *The Congregationalist* sees no dishonesty in the act of the United States taking into its care the colonies which, in the interest of humanity, it has compelled Spain to relinquish. We hope and pray that our people may be united in carrying to successful conclusion the high intent they have undertaken.

What More Can Christians Do to Promote Peace on Earth

This depends upon how much they are doing already. Most of such efforts as are being made for peace are made by the avowed followers of Christ, and few, if any, such efforts, by whomsoever made, would be made but for the influence of the gospel. Is there more which Christians can do, and ought to do, in this direction?

For one thing the Christian Church—the Christians in the world as a body—might appreciate far more than at present its tremendous power if it would work as a unit. Notwithstanding the many subjects upon which differences of opinion will long continue to exist, there are many in regard to which unity of purpose and effort is possible, and would be invincible. The promotion of universal peace is one of them. After the time has come when followers of Christ of every form of faith determine that there shall be no more war, fighting among men—except for a time among the remaining heathen nations—will cease.

This involves such items as the condemnation of that braggart spirit, that blustering temper and reckless talk, that cheap and tawdry semblance of patriotism which we so often term "jingoism." It involves the calm, candid study of both sides of all nationally or internationally disputed questions. It involves a very large extension, if not the universal application, of the principle of arbitration. In other words, it means that Christian nations learn to deal with each other when differences arise as Christian gentlemen are expected to deal with each other. And it is as true of nations as of men that this should be a matter of course. There is no special credit due to two gentlemen who settle their controversies peacefully instead of by fighting. To do otherwise would be disgraceful to both. We all admit this in the cases of individuals. We are learning slowly to appreciate that the same is true of nations. It is true that war is not an unmixed evil. Few evils are such. Yet any good which comes from war can be secured without it, and in ways much more to be commended.

All Christians have a duty in this matter individually. The Christian Church as a whole never will realize or use its power to promote peace on earth unless, and until, the men and women who compose it attain to this realization. It rests with each one of us to learn to appreciate not merely the horrors of war but also its wickedness and its needlessness. Every Christian ought to be a promoter of peace by belief, by utterance, by example, by influence and by vote as fast and as far as possible. There have been wars, and there may be yet, which, at any rate for one side, were righteous and praiseworthy. But they will occur more and more seldom. The influence of Christians must be used to do away with war and to promote peace upon earth. And the influence of the Christian Church will be what individual Christians make it.

Current History

The Treaty Signed

Late in the evening of Dec. 10, the treaty of peace between Spain and the United States was signed. The treaty marks a new epoch in the history of each signatory power. Its precise text will not be revealed until it is given to the Senate, hence it is impossible to say definitely whether in the last negotiations Spain conceded religious liberty in the Carolines, or agreed to sell to us an island for a cable station there. The broad, general terms of the treaty have already been made public and it is unnecessary to re-

capitulate now. Of the new propositions it is gratifying to note that we generously agree to transport to Spain all the Spanish troops now in the Philippines, and we permit Spain to withdraw all munitions of war from the same territory. Each power is to free all political prisoners, and in carrying out this agreement in the Philippines our first clash with the insurgents is likely to arise. Already the Navy Department has taken steps to re-enforce our squadron at Manila with all available boats of light draught, a type of vessel which will be especially useful in policing the coast and naval occupation of territory.

With the signing of this treaty the United States and Spain once more resume diplomatic relations, and upon the President now devolves the delicate task of selecting a minister at Madrid who can tactfully restore amicable feelings between the vanquished and the victor. Opinion at Washington inclines, more than it did when Congress opened, to the belief that the treaty will come before Congress at this session, and that it will be ratified despite the opposition of conservative Republican senators like Hoar, Hale and Morrill of New England, and the opposition of the elder Southern Democrats like Mills of Texas and Cockerell of Missouri. Senator Hoar is quoted as saying that the treaty will be rejected, and that if it is not the downfall of the republic will date from its ratification.

Ex-President Cleveland and Hon. John Sherman also have made it known during the past week that they oppose expansion, or annexation of outlying territory. On the other hand, Democrats like Henry Watterson and ex-Governor Flower of New York State have declared in favor of the new policy, thus indicating that there can be no effective union of Democrats in opposition to the Administration on the score of its management of foreign affairs. Each day makes it clearer that the Fabian policy of the Administration has been as wise as it has been shrewd. Once affirm, as the majority of Americans do, that Spain's title to her former colonies was found wanting at the tribunal of the conscience of humanity, and the United States inevitably was called upon to assume responsibility and to guard the property as trustee. Men may differ as to the precise form of relation which should exist between us and Spain's former colonies. But few will dispute that, pending clear light on this question, it is best to perpetuate military rule. This is precisely the attitude of the Administration.

The Situation in Cuba and Porto Rico

By the death of General Garcia in Washington, D. C., the Cuban revolutionary party that was, and the present party in favor of independent government, received a blow that will prove well-nigh irreparable. Of all the men who have come to the front in recent Cuban history Garcia alone seemed to have the solidity and depth of character which would give any ground for hope of wise leadership and firm control should the experiment of self-government on the largest scale be tried in Cuba. He naturally would have been elected the first president. With the advent of many American capitalists buying up business properties and hotel sites, and with the advent of Gen. Fitzhugh Lee and 20,000 American soldiers, Havana

is beginning to realize, as Santiago has for some time, that a new era has come swiftly and thoroughly. Formal evacuation of the Cuban capital will not occur before Jan. 1, when the stars and stripes will float over Morro Castle. But from now on American men and American principles will be dominant throughout the island. Nor does it seem probable that there will be much need to use any force. By furnishing employment and food to ex-Cuban and Spanish soldiers and setting them at work on necessary public works, the American military authorities will soon put a stop to rebellion that in many cases has had its root in hunger, and revolt against the injustice of venal superiors, military and civil. At least this has been the result at Santiago under General Wood's wise administration.

All the reports from Porto Rico indicate that the new régime has been inaugurated there with a surprisingly small amount of friction. General Brooke now gives way to General Henry, who, as a soldier, is counted by some the most seasoned and expert in our army. But present indications give no support to the belief that he will be called upon to display his martial prowess, save as it calls for firm will and tact. The decision of the Administration, formally announced in Secretary of the Treasury Gage's report to Congress, to include both Cuba and Porto Rico within the territory governed by our laws, forbidding domestic trade in foreign bottoms, generates some dissent in Great Britain. But this is a very natural policy, looking at it from our national point of view, and is quite in harmony with our past traditions. It does not, as has been asserted by the British press, imply that we will forbid foreign vessels to enter at Cuban or Porto Rican ports, or that vessels touching there will thereby be precluded from proceeding and entering our ports. It simply means that we reserve for our own vessels the trade between these islands and the United States.

Congressional Action

Opposition to the Administration within and without the Republican ranks has developed already. Senator Vest has introduced a resolution, reading thus:

That under the Constitution of the United States no power is given to the Federal Government to acquire territory to be held and governed permanently as colonies. The colonial system of European nations cannot be established under our present Constitution, but all territory acquired by the Government, except such small amount as may be necessary for coaling stations, correction of boundaries and similar governmental purposes, must be acquired and governed with the purpose of ultimately organizing such territory into States suitable for admission into the Union.

If reported by the committee to which it has been referred, which is doubtful, it may give rise to a notable discussion.

Senator Hoar of Massachusetts has criticised the tendency on the part of the Executive to select legislators to serve on important national commissions, such as the present Hawaiian Commission, the Paris Peace Commission and the Anglo-American Commission. He questions whether it is conducive to the best interests of all concerned to have men serve as diplomats and attorneys who must later, as legislators, pass upon the constitutionality and wisdom of their own act as negotiators. Senators Vest, Bacon

and Chandler agree with Senator Hoar, while Senators Aldrich, Morgan and Platt of Connecticut defend the President, asserting that there is nothing incompatible with honor or public interest in having experts like Senators Davis and Morgan and Representatives Dingley and Hitt serve on important national commissions. There is much to be said on both sides of the question, but the practical difficulty of finding suitable men for such services was illustrated by the experiences of the President in his appointments for the Peace Commission. The principal thing to be desired is to secure men qualified for their work both by ability and experience.

The vote of the Senate to take up discussion of the Nicaragua Canal Bill indicates that Congress is disposed to consider this important matter promptly, and that it will not be deterred by attempts to befog the issue by those interested in the Panama Canal scheme. The Clayton-Bulwer treaty and the interpretations put upon it by Great Britain and the United States, respectively, loom up large in dealing with this matter. The uninspired British press resents the implication of the President's message, that we can proceed to construct the canal without consulting any other power. We suspect that Secretary Hay and Lord Salisbury have an understanding, and that Great Britain will not insist on the letter of the Clayton-Bulwer treaty nor oppose our construction of the canal, providing after it is built it is administered as the Suez Canal is.

Senator Hawley in the Senate and Representative Hull in the House have introduced bills calling for an increase of the army to 100,000 men. Senator Hawley is sponsor for the plan suggested by General Miles, Representative Hull for the plan devised by the Secretary of War. Of the two General Miles's scheme is more up to date and more in accord with the best European opinion. But both of them are sadly defective in not providing for a general staff, and in urging the creation of far too many official posts. Nor do they suggest any modification or alteration in the defective system of administration with its many uncorrelated departments and dispersed responsibility. Congress should make a thorough job of it while about it. The lobby of the militia forces is already on the ground to defeat enlargement and reform if possible—and this after the rottenness of the militia system has been so effectively exposed during the recent war!

The Report on Hawaii

Congress now has before it the report of the Hawaiian Commission, which was made up of Senators Cullom and Morgan, Representative Hitt, President Dole of the Hawaiian republic, and Justice Frear of the Hawaiian Supreme Court. A territorial form of government is recommended, with a governor, a secretary of the territory, a United States district judge, district attorney and marshal, to be appointed by the President of the United States. The officials to be elected by the voters of Hawaii are to be an attorney general, a treasurer, superintendents of public works and instruction and minor officials. Citizenship is to be given to all white persons, including Portuguese, and persons of African descent, and all persons descended from the Hawaiian race,

on either the paternal or maternal side, who were citizens of the republic of Hawaii immediately prior to the transfer of the sovereignty thereof to the United States. Thus Japanese and Chinese are excluded. Members of the upper house of the Hawaiian legislature must have resided in the territory three years and own property worth \$2,000, or have an income of \$1,000 per year. Members of the lower house must own property valued at \$500 and have an income of \$250 a year. Voters for representatives must be able to read and write either the English or the Hawaiian language. Voters for senators must, in addition, own property worth \$1,000 and have an income of \$600 a year. In these particular recommendations the commissioners rely upon the wisdom of the men who framed the constitution of the Hawaiian republic. It shows that they regard the question of suffrage as one of expediency, not of right, and in this, as McMaster, the historian, points out in the December *Forum*, they are simply following national precedent in all of our dealings with territories hitherto annexed. They frankly state that they have not attempted to formulate a colonial policy applicable to Porto Rico or the Philippines as well as to Hawaii. They believe that the Hawaiians are capable of a certain degree of self-government now, and will develop greater aptitude later. Until that time comes they must accept suffrage with limitations, just as the inhabitants of the territories governed by the ordinances of 1784 and 1787 had to submit to the limitations imposed by Congress, and suggested and approved by none other than the writer of the Declaration of Independence, Jefferson himself. In acting on this report Congress will, we are sure, remember the truth of the saying of Professor McMaster, that "no government is worth a rush unless it is practical, and to be practical it must not be in advance of the intelligence and capacity for self-government possessed by the people for whose welfare it has been created."

Massachusetts's Municipal Elections

The election of a Socialist or Social Democrat as mayor of the city of Haverhill, and the overwhelming majority in favor of no license in Brockton were the striking incidents in last week's municipal election in Massachusetts. The Haverhill election is symptomatic and shows that the working men are not working as tractably in the harness of the old parties as they used to do. Quincy, Somerville, Malden, Waltham and Fitchburg remain faithful to no license, but the great manufacturing cities of Fall River, Haverhill, Lawrence and New Bedford still vote for the open saloon, and show no more sign of changing to prohibition than they did several years ago, when some of the best citizens of the commonwealth wished to give them an opportunity to select a better license system, since they were wedded to license. Hence to States in the South has been left the task and credit of testing the essential principle of the Norwegian company system, viz., the elimination of personal profit to the dealer, which is the tap-root of the present evil system.

England's Attitude Toward France

Great Britain, so it seems to us, is needlessly rubbing salt into the wounds of France still sore from the Fashoda incident. It is true that France may be

sulking and failing to approach the discussion of important matters at issue as promptly as Great Britain desires. But that does not excuse such a studied indiscretion as Sir Edward Monson indulged in last week in addressing the British merchants of Paris. As British ambassador to France he practically publicly lectured the French nation and told it how despicable its diplomacy was—from the British standpoint. As if this were not enough, Mr. Joseph Chamberlain, a night or two later, although in less petulant and irritating language, said much the same thing, and added to its bitterness by speaking pleasant words of Germany and Russia as prospective allies of Great Britain. Sir Edward Monson openly attempted to justify his unprecedented action by a reference to the methods of the "new diplomacy," insinuating that Americans were responsible for its vogue. No American minister to the Court of St. James ever set the example, and, if it be said that Mr. Cleveland and Secretary of State Olney did, it may be replied that their plain speaking was all done in formal state papers, for which they were responsible to the American people and posterity.

Justice Dominant in France

The decision of the Supreme Court of France, the Court of Cassation, to grant a stay in the prosecution of Colonel Picquart, is a consoling, inspiring fact. It contributes, as have other recent decisions of the court, to the belief that through its judiciary the supremacy of the civil over the military party in France is to be demonstrated at last uncontested; that the nation is to prove to the world that it does regard the sanctity of the individual and his right to justice as the only reasons for the existence of the state; that, as George Meredith has faith to believe,

On France has come the test
Of what she holds within
Responsive to life's deeper springs.
She above the nations blest
In fruitful and in liveliest,
In all that servant earth to heavenly bidding brings,
The devotee of glory, she may win
Glory despising none, enrich her kind,
Illume her land and take the royal seat
Unto the strong self-conqueror assigned.

Germany's Aims and Problems

Emperor William of Germany opened the Reichstag last week with a speech breathing a desire for peace—foreign and domestic. He returns from the Orient with visible tokens of success as a diplomat and as a promoter of German imperial interests. Of this there can be no doubt, and the growing aversion of the German Catholics of Austria to Slavic dominance in imperial affairs also tends to play into the emperor's pan-Germanic scheme when Austria shall be rent in twain and the German empire extended from the Baltic on the north to the Adriatic on the south. But Germany, internally considered, is far from serene. Too much Prussian influence in imperial affairs, too much of the personal will of the Kaiser and too little regard for the constitutional privileges and rights of the people, too much repression of free speech and free thought, too much regard for German producers of cereals and meat and too little regard for the consumers, have made Germany to seethe with discontent, and this notwithstanding the general material prosperity, owing to her marvelous increase of export trade.

NOTES

United States Minister Straus had an audience with the sultan on the 9th. "It is understood that assurances were given of a satisfactory settlement of all pending questions, including the payment of indemnity for property destroyed in Armenia"—so says the cable dispatch. The sultan is a first-rate promiser.

France and Russia seem to have agreed to snub the dowager empress of China, as their representatives still insist upon recognizing the emperor as ruler. News from Japan indicates a coming clash between the cabinet and the Liberal party over the increased taxation considered necessary. Japan's new minister to the United States, in a formal interview last week, announced that Japan was gratified at the determination of the United States to retain control of the Philippines. Hon. C. K. Davis, chairman of the Senate Committee on Foreign Relations, is reported in the London *Mail* as urging a formal alliance between Great Britain, the United States and Japan.

Detroit is deeply stirred by the failure of its police commissioners to enforce law, and their complicity with the vicious classes of the community. Boston has had evidence during the past week of the blunted ethical concepts of its police commissioners, and, although the patrolman guilty of connivance with harlots has been dismissed from the force, the evidence still remains that men on the force much higher in position are on altogether too intimate terms with the evil classes of the community. These facts, together with the recent action of the police commissioners respecting placing saloons in the Forest Hills district of the city in defiance of the wishes of the majority of the citizens, have done much to arouse feeling that later may take shape in reformatory action.

For eleven years the city of Brockton, Mass., kept the saloon out of it. In 1897, through apathy, license won by a majority of thirteen votes. Six months' test of the new régime disgusted the citizens, and they set to work to redeem their city. The vote was taken last week, and "no license" won by the unparalleled majority of 2,131. When the result was known the church bells rocked in their steeples, the local clergy headed a procession which, led by a band, swept through the streets of the town. It seems, as so often in Cambridge, to have been another case of victory due to the sinking of sectarian, political and personal idiosyncrasies and convictions, and the union of decent men to beat a common enemy. Printer's ink was used liberally, and the city was thoroughly canvassed. Factories were visited at the noon hour and the economic aspect of the question discussed. The moral is obvious.

In Brief

The Pilgrim flavor which pervades our pages this week will, we trust, be acceptable to all our readers. The celebrations of Forefathers' Day this and next week will be as numerous and enjoyable as ever, and every season, we believe, witnesses a larger amount of attention to the subject. We are sure that the churches which give heed to it in some form or another will find themselves greatly profited. Features of this week's issue set forth important aspects of the Pilgrim movement. Dr. Clark's graphic review of the influence of New England ideas in re-creating Africa, Dr. Dunning's description of the pioneer foreign missionary society, Mr. Butterworth's poem, Mr. Rankin's article on the homesickness of the fathers and Mrs. Abbott's delicate portrayal of the old-time New England Sabbath combine to make a many-sided presentation of a subject which possesses perennial fascination. The emphasis laid in this issue upon the Forefathers has not made us neglectful of the rights of articles on entirely different topics; and of the just

demands of the regular departments of the paper.

Lighted lamps need never be afraid of the dark.

"Worth its weight in gold," writes an admirer concerning our 1899 Handbook.

We regret that the latest news concerning Dr. Berry of Wolverhampton, Eng., who won many friends when in America last year, is that he is seriously and dangerously ill.

One of the contributors to our "Best Answers" broadside is grateful for the lesson in telegraphic condensation which the 200-word limit imposed. O that the army of would-be contributors to the press might learn the same wholesome lesson!

The new name which the Divorce Reform League has adopted is far better than the old one, and it better represents the work of the organization and its indefatigable secretary, as may be seen by the statement of the executive committee on page 909.

Perhaps the reproach of undue seriousness may be removed from Boston lecture-goers, after all, for Governor elect Roosevelt, at the close of his Lowell Institute course last Saturday evening, was heard to say, "This has been a jolly audience."

The next annual meeting of the Congregational Home Missionary Society will be held at Hartford, Ct., May 23 to 25, 1899. Few cities in the country are more favorably situated for convention purposes or offer the visitor more attractions and advantages.

A dispute has now for a long time occupied large space in the editorial columns of the *Christian Advocate* and *Zion's Herald* as to the age of the latter paper. We venture to suggest that the matter be settled by arbitration, and feel sure that its reference to Dr. Gray of the *Interior* would be followed by interesting results.

A religious publication, seeking new subscribers and money to advertise for them, issues a pathetic appeal for help for starving Cubans. After drawing a harrowing picture of starving mothers with dying children in their arms, it promises to each contributor, as an inducement to give, a beautiful souvenir picture. Will it be the same picture, or a photograph of the pleading editor, and who will pay for it?

You will do a great service if you can persuade your friend to read the Bible daily with a moral purpose. On another page you will find an arrangement carefully prepared to attract any one to such reading of the Bible. Why not give your friends copies of *The Congregationalist's Handbook* containing this list of readings and request them to use it? Why not give copies to the members of your Sunday school class?

What an unusual contribution to the Christian forces of this century Phillips Church, South Boston, has made through four of its former pastors. Dr. Patton was instrumental in forming the Evangelical Alliance, Dr. Alden became an influential factor in the counsels and policy of the American Board, Dr. Meredith, without abandoning the pastorate, made himself felt far and wide in Sunday school circles, while, at the call of the hosts of Christian Endeavorers, the church surrendered Dr. Clark to give all his strength to piloting that great movement.

A determined effort to prevent the seating of Congressional Delegate Brigham H. Roberts of Utah in the House at Washington is taking shape throughout the country. Episcopalian in session at Trenton, N. J., the Woman's Presbyterian Board of Home Missions in New York city, the Brooklyn (N. Y.) Presbytery, the Long Island Baptist Association

and the Methodist Ministers' Association—all these and perhaps others have acted. The Presbyterian women have called a mass meeting, and are said to be receiving endorsements of their initiatory action in large numbers. Let Congregationalists be equally vigilant.

The striking letter from Mr. W. T. Stead which the Associated Press distributed broadcast through the country last week, barring a few characteristic touches of exaggeration, is one of the finest tributes to the work of the Protestant American missionaries in European and Asiatic Turkey which has ever been penned by one not an American. But, like many other things which are true, it happens to be an impolitic utterance, one calculated to make just such work as Mr. Stead eulogizes more difficult in the future. It is a piece of work very creditable to Mr. Stead as a journalist, but not so creditable to him as a Christian statesman. He seems to have a mind much like Peel's, of whom Mr. Gladstone said, "He had insight, but not foresight."

The New York *Independent* fitly celebrates its semicentennial with several articles reviewing its history, as well as by the republishing of some poems by notable authors. It began in 1848 as a Congregational newspaper and continued as such till 1863, when it became undenominational. The only survivor of the editors with whom it began is Dr. R. S. Storrs, and his historical sketch vividly recalls the theological and political tempests of the fifties and sixties, compared to which the strifes of the present day are only bracing breezes. His article shows no decadence of his skill in wielding the editorial pen. Dr. William Hayes Ward, the present editor, has been connected with the paper for more than thirty years. May his service long continue!

The essayist who read the paper on The Romance and Social Life of the Colonies, at the meeting of the New England Historic Genealogical Society last week, told of the changed ideals respecting inebriety to be noted today in States where formerly liquors were kept on the sideboard of every well-to-do house; where there was a lavish use of liquors at parties, weddings and funerals; where famous doctors went drunk to their patients; where clergymen who attended a convention were plied with liquor beforehand. He said that at the ordination of a minister at Beverly in 1795 the quantities of liquor consumed included seventy-four bowls of punch, ten bottles of wine, eighteen bowls of wine and eight bowls of brandy. Only six of the people present drank tea.

In and Around New York

The Dedication of Immanuel Church

Last week was a busy one for Dr. Ingersoll and the Immanuel congregation. In spite of inclement weather and the increased number of meetings, the new chapel was well filled. It was crowded on the night of dedication, when Dr. Lyman modernized the last verse but one of the first chapter of 1 Corinthians and said that Immanuel Church is to proclaim Christ Jesus to men as their intelligence, their morality, their progress and their rescue. Dr. Wilson of Puritan Church assisted Dr. Ingersoll in the devotional part of the meeting. The chapel was again well filled on Tuesday night when Dr. McLeod spoke, and again on the following night when Dr. Meredith preached and said he had been familiar with this congregation's history through all of its eleven years and expressed his delight and thankfulness to see it now housed in a place of worship so comfortable and so pleasant. The new chapel is found an easy one to speak in. The acoustic qualities are excellent, and the congregation seems entering upon a career of steady upward progress. Many new families are coming into the neighborhood, among them some who are members

of other denominations but who find a friendly welcome at Immanuel. The Sunday school enjoys its spacious quarters, which are ideal in all respects. The chapel is sixty-five feet in front, and so placed upon the lot that eighty-five feet remain for the church, to be built later on. The interior, which is square, high ceilings and provided with a gallery in which are rooms for classes, is exceedingly light and cheerful.

May Be a Dr. John Hall Memorial Professorship

A committee is in existence having for its object the raising of an endowment fund for a new chair in Union Seminary which, it is understood, will be a memorial professorship to Dr. John Hall. The title of the chair has not yet been fully determined, but it is said that the first occupant will be Dr. Thomas C. Hall, son of Dr. John Hall, and until recently pastor of the Fourth Presbyterian Church, Chicago. The chair is not, however, designed to make a place for the son, but is in line with the development of Union to make it eventually what may be termed theological university. It cannot be learned just what the fund now amounts to, but it is said to have been substantially helped by Mrs. Elliott F. Shepard, who was a Vanderbilt, and that friends of their late pastor in the Fifth Avenue Church consider the project favorably. No action has yet been taken by the seminary trustees, and none will be save in the event of the success of the undertaking. Unless a new fund be gotten together Union has no money to establish a new professorship. The fund is to be \$100,000, the professorship to pay \$5,000 a year.

A New Congregational Church

In the Tompkins Avenue Church, Brooklyn, last week a council was held for the recognition of the new Spanish church, to be known as the Iglesia Congregacional Hispano-Americana, and for the installation of the pastor, Rev. S. M. Lopez-Guillen. Drs. Meredith, Clark, Choate and Virgin took part, Rev. Mr. Lopez-Guillen reading the Scripture lesson at the evening meeting in Spanish. The new church has a membership of nearly 100 and owes its existence in great part to the Home Missionary Society, which is certainly justified for its effort in the fact that there are thousands of Spanish-speaking peoples in Greater New York, with scarcely a place of worship of any sort in their own tongue. There is a Sunday school of about sixty, and a weekly prayer meeting is maintained in a private house in Brooklyn. The Sunday service is held both in Dr. Virgin's and in Dr. Meredith's churches. The vote in favor of recognition was a hearty one. Mr. Lopez Guillen was born in Madrid, where he was converted. He was educated in France and at Princeton.

CAMP.

Washington as the Season Opens

BY LILLIAN CAMP WHITTLESEY

Congress Again in Session

Opening days at the Capitol are generally very much alike. Hours before the houses convene the immense building is thronged with an expectant, well-dressed throng, many of whom have come to see, for the first time, the annual assembling of the national legislators. Before the floors are cleared the galleries are packed, and those who have been hunting for the desk of some particular member, or trying the Speaker's chair, find that they are too late for anything more, for the rule that the gallery doors be closed when the seats are filled is now rigidly enforced. The statesmen gather much as a party of students after a vacation. There is a great deal of hand-shaking and huge bouquets cover many desks. The hum of conversation rises to a roar, which the occupants of the gallery echo in their efforts to point out the different members. The clock

hands point to twelve, the gavel falls with a sharp rap, and a familiar voice says, "The House will be in order." The hush of prayer follows, then the talk begins again, to be continued for three months or longer.

But the opening of the short session of the Fifty-fifth Congress was different. It was a vista down which one looked at men immortalized by heroic deeds and at parties caught up and fused together by a fervid patriotism. The clear historical statement of the Cuban war, which is the main part of the President's message, furnished the right perspective. It is not an effort at fine writing, but a record of fine acting, that brings into the foreground a spirit of national self-sacrifice, popularly supposed, a year ago, to be lacking, and men whose praises are now on every tongue but whose names were utterly unknown to fame six months since. With General Wheeler on the floor of the house, with the vacant places of Senators Davis, Frye and Gray speaking eloquently for their work in Paris, with General Garcia and other members of the Cuban Commission in one gallery and the English members of the Canadian Commission in another, and with such a message, was it not a phenomenal opening? Is it any wonder that the Speaker smiled, and the Vice-president looked happy, and that the handshaking was more vigorous than usual, and the floral pieces more magnificent, and that Dr. Talmage, sitting with Mrs. Talmage and Mrs. Logan in the seat reserved for the Speaker's family in the gallery, looked as though he wanted to rise and call for the Doxology? While the message was being read the President took a long drive; an added pallor of the serene face is the only indication, to the casual observer, of the terrible strain and service that has come to the Chief Executive during this marvelous year.

The Outlook

During the recess the nation has survived the shock of war without the loss of a flag and the Capitol has suffered a small explosion, repaired now by fresh cement and paint. It remains to be seen whether the Senate will speedily follow up the victory by signing the treaty, and a faulty and forgotten gaspipe result in a new building for the judiciary. The debates of this session cannot fail to be most interesting. While the past is secure, the outlook is not to be in that direction, and a forecast of this winter's probabilities is as perplexing to make up as a weather map with hurricane storms impending from two or three directions. Justice Harlan, mighty in stature, strong in intellect and optimistic in spirit, repeated at a meeting of the Loyal Legion last evening what he has before expressed — his belief that the Constitution can stand the annexation of Hawaii, Porto Rico and the Philippines, and his faith in the ability of the American people to meet grave responsibilities as well, or even better, than their fathers did. He bids the calamity howlers to be of good cheer.

Here Worship

Aside from Congress, many distinguished people are here. The visit of the president of Costa Rica and the presence of the Canadian Commission opened the society season several weeks earlier than usual, and while the *debutantes* have

been having tea, dinner parties have also been numerous. The President, the Vice-president, and all the resident members of the commission, have been among the entertainers. General Miles and General Shafter, Admirals Sampson and Schley, Captain Sigbee and Lieutenant Hobson are, or have been, in town, and no occasion is complete without them and as many other officers among the Cuban war veterans as will respond. A lecture on the Philippines was brought to a hasty conclusion the other evening by the arrival of the Cuban Commission and an impromptu reception to them. The Geographic Society promises some talks on far-away lands by the persons who have made them ours. It looks as though the capital had started on a winter of hero-worship. Lieutenant Jarvis recently told to the Geographic Society the story of the rescue of the whalers at Point Barrow last winter. It was only accomplished by the aid of Rev. Mr. Lopp and his reindeer. As his picture was thrown upon the screen, the speaker made a high tribute to the missionary and the work of the A. M. A. It was pleasant to hear this testimony from a naval officer before a conservative scientific audience.

The President has just been made an honorary member of this society in recognition of his part in the recent changes in civil geography. Such an honor has been heretofore conferred but thirteen times, and almost without exception, to eminent geographers of other countries. In responding the President said that the progress of the year was the work of the American people as a whole, of whom he is but one.

A School of Jurisprudence and Diplomacy

Columbian University has adopted the policy of expansion by establishing a School of Comparative Jurisprudence and Diplomacy, the first in the country. It was inaugurated in the presence of the President, and with speeches from members of the Cabinet, justices of the Supreme Court, Sir Wilfrid Laurier, prime minister of Canada, and Hon. John W. Foster. The audience was distinguished for learning, wealth and fashion. The school is created to meet a new era, the course is two years and the lecturers among the leading lawyers and diplomats of the country. It will be housed in a new building of the university nearing completion, and will be open to lawyers and those seeking to fit themselves for the practice of diplomacy.

In the Churches

The work of the churches goes steadily on, but slightly affected by the movements in political and military life. One of the Presbyterian churches has lost its pastor and another is in danger of sharing the same fate; otherwise, the personnel of the pulpits remains unchanged from a year ago. A series of stormy Sundays has lessened all congregations. The happy idea of a choral service on Thanksgiving morning filled the First Congregational Church in spite of rain. The wisdom of planting a Congregational church in a growing residential section of the northwest is shown by increasing congregations and membership at Mount Pleasant, and Pastor Fishburn will soon have to supervise the building of the auditorium or open the doors and windows and adopt street preaching.

The Puritan in Africa

How New England Influences Have Affected the Political, Social and Moral Life

BY REV. FRANCIS E. CLARK, D. D.

Few persons are aware how much the Dark Continent is indebted to the commonwealths of the Pilgrims for the dawning civilization which today is brightening her horizon. In many respects Africa seems to have been a country cursed by God and man. It has been a country of war and bloodshed, of inhumanity incredible and of awful barbarity beyond that which has blotted the history of any other continent. In Africa the crack of the slave driver's whip is still heard; in Africa are tribes and races of men more like the beasts of the earth than are found in any other land.

To Africa men have gone not to seek God or to worship him according to their conscience, or to establish churches and schools. The colonizers of Africa have not been influenced for the most part by the inspiring motives that led to the colonization of America; but thither have swarmed all the adventurers and goldseekers and reckless marauders who could find standing room in no other continent. They have gone for ivory and gold, for diamonds and ostrich plumes; they have gone to raise sheep and cattle and to conquer provinces and to subject to their selfish purposes of greed whole tribes of natives. Few have gone to build up a Christian civilization. But the New Englanders in Africa have for the most part gone with a different spirit and with a far different purpose. They have gone with no hope of making money, with no ambition to establish an empire or to annex one to their motherland. They have not gone to the Rand of the Transvaal, or the diamond fields of Kimberley, or the ostrich plains of the Cape of Good Hope, but they have gone to devote their lives unselfishly to the elevation of their fellowmen and the welfare of their far-off dusky neighbors.

New England rum has blighted some sections of Africa, but New England men and women, sent out, according to the time-worn joke, in the same ships with the hogsheads of rum, have, so far as they could, counteracted its baleful influence and have brought the best features of American life into the vast stretches of this last continent which is given man to conquer.

In two ways has New England influence been particularly felt in Africa. First, through the missionaries whom she has sent out to various parts of the continent, and, secondly, through the teachers whom she has sent to instruct and mold the lives of the daughters of the Dutch Boers through the admirable schools established by Rev. Andrew Murray.

To say that America has sent out so many scores of missionaries to the Zulu field and the Kaffir tribes, to tell how they have penetrated into the interior and have made an impression upon East Central

Africa and West Central Africa, how they have established a free government in Liberia, and have helped to redeem Congoland and Zululand and Nyassaland, and the great territory of the Bechuanas; to deal in facts and statistics which, though proverbially dry, are eloquent indeed when they tell of such self-sacrificing work, is not within the province of this article.

I wish to make it plain, if I may, that New England has actually emigrated to Africa. That in the persons of its missionaries it has settled there for life, and that some small sections, at least, have been redeemed from utter degradation and glow with the light of a Christian civilization. In order to make this clear, let us visit together one of these mission

sugar cane, coffee and tea plantations, oranges and lemons and grape fruit abound on every side. Natal is one of the garden spots of the world, and in this land is the oft-quoted, though oft-derided, couplet again proved true:

Every prospect pleases,
And only man is vile.

In his original state in Natal man is indeed vile enough. The hut in which he lives is a veritable hive for vermin and human beings—a hive both in shape and number of inhabitants. A small hole is found on one side, where the human bees crawl in upon their hands and knees, and a small hole is made in the top for as much of the smoke as is inclined to make its way through so small a vent to find outlet.

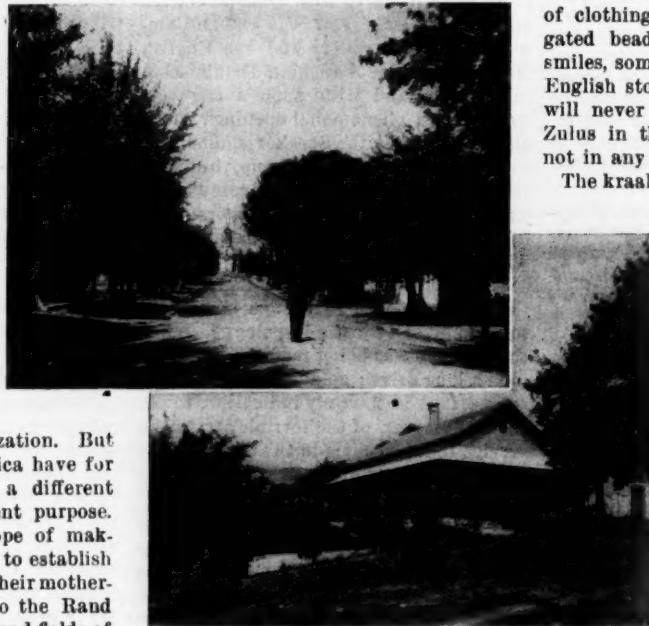
Here on a mud floor, with the scantiest of clothing, largely consisting of variegated beads, red ocher and expansive smiles, sometimes varied with a battered English stovepipe hat and a shirt which will never again be "boiled," live the Zulus in their primitive simplicity but not in any pristine innocence.

The kraal, which often consists of three or four or more of these circular huts placed near together, is usually owned by one chief or head man, whose various wives and children live in the surrounding huts, while he, like any lordly savage, laboriously smokes his pipe and takes snuff and fire water all day long, leaving his numerous wives to till the soil and make the roads and, indeed, carry all the burdens of life.

We jolt along over these apologies for roads, fording streams, climbing hills, cautiously making

our way down the further declivity, toiling over the stony bed of dry mountain torrents and then climbing once more the further heights, when suddenly, in this vast expanse of savage greenery, we descry, nestled upon a side hill a mile away, what looks like a genuine Vermont village. There are white painted cottages and a white church, a beautiful little cemetery adorned with flowering shrubs and blossoming trees. Comparatively good roads wind between the houses and, can we believe it! there is something that looks like a Vermont academy perched on top of the hill above the cottages, for all the world as though an old New England seminary had dropped down from the clouds upon that windswept height.

When we enter these houses and this school and worship in this church we find that, indeed, New England, with something of its sturdiness and uncompromising cleanliness, its Puritan ideals and its indomitable perseverance, has come to Africa. Here we find men and women who would adorn any pulpit and grace any drawing-room. Here we find graduates of our best universities. Here



ANDREW MURRAY'S CHURCH AND HOME, WELLINGTON

we find culture and art and musical ability and, above all, genuine worth of character "wasted," as many short-sighted and selfish Americans would say, upon the "niggers" of the East African coast. But, in spite of the condescending pity with which many of their countrymen would regard them and the patronizing approval which might be bestowed by many others a shade wider in their sympathy, I venture to say that nowhere are New England ideals more faithfully upheld, nowhere are New Englanders exerting a wider or more beneficent influence and nowhere are the underlying bases of New England character, the unselfish, heroic, undaunted spirit of our fathers better exemplified than among the kraals of the antipodes.

What has been done in Amanzimtoti has been done in hundreds of other places throughout the continent. Light and civilization and every good thing that comes in their train have been introduced and the commerce and the literature of the world as well have been enriched by these men and by those whom they represent, more than by all others who ever went forth from our shores to Africa.

While these missionaries take New England with them they adapt themselves to the needs and capacities of the people among whom they live. They are not visionary or quixotic, they do not expect that a nation will be converted in a day or that generations of inbred custom and tradition will be supplanted by a single sermon. They do not expect to make a race of black Yankees in Africa or to establish a Puritan commonwealth on the banks of the Congo, but patiently, industriously, skillfully they have gone to work to leaven the lump and to introduce that which is essential and fundamental to the welfare and upbuilding of a great people. In doing this they have ages upon their side and God with them, and if they have not the earnest prayers and good will and sympathy of every man in America, but sometimes sneers and criticisms instead, so much the worse for their detractors. Their gibes simply show that they have not learned the alphabet of philanthropy, and that their civilization itself is scarcely skin deep.

One of these early missionaries who went out to the Zulu field was driven by the native wars, that for a time made his labors for his chosen people of no avail, far up into the interior. Here he found his mission among the Boer farmers of the Transvaal and the Orange Free State,

who were then beginning the great "trek" from Cape Colony to the North and West.

Among the other young farmers whom this heroic missionary encountered was one named Simon Paul Johannes Kruger, then only a thrifty young Boer, who knew how to manage his own farm, get as much work as possible out of the natives and add yearly to his acres and his wealth. This young Boer was greatly influenced in his religious career by Missionary Lind-

and Chamberlain together are scarcely a match.

It is not too much to say that the destinies of South Africa, through its foremost citizen, are being influenced by the spirit and purpose and high ideals of this New England missionary of the olden time. When in Pretoria a few months ago, I called on this rough and grizzled old president. He greeted me with a slap on the shoulder and the somewhat inhospitable inquiry, as it might seem, "Are you one of the Yankees who always run to the Queen when they get into trouble?" But when I spoke of Missionary Lindley and of his work, then his voice softened and his manner mellowed and with real emotion he said, in his gutteral Dutch: "Ah, he was a good man. He was a good man. To him I owe more than I can tell."

In still another most remarkable way have New England ideas transformed and rejuvenated Africa, and the outcome of this New England influence no man can foresee. About a quarter of a century ago a Dutch minister, Andrew Murray by name, a man revered by millions, of devout hearts, and read more widely perhaps than any modern devotional writer, met by chance, as it then seemed, with "the life of Mary Lyon," the American pioneer of higher education for girls. He was deeply impressed with the character and life work of this remarkable woman and the need of doing for the girls of South Africa what she had done for the daughters of America. The Dutch girls, many of whom have the best Huguenot blood in their veins, were growing up in ignorance, some of them with the uncouth manners born of isolation and rude surroundings. Mr. Murray felt that the education of these daughters of the Boer was the greatest mission he could undertake; that the capturing of this citadel of ignorance was the strategic move in the civilization of South Africa; that what the future wives and mothers of South Africa should be would determine very largely the uplift or the degradation of the continent.

So he set himself seriously at work to transplant Mary Lyon's ideas to African soil and to establish Mount Holyoke's methods firmly upon the veld. His first effort in this direction was the founding of the Huguenot Seminary in Wellington, South Africa, but in order thoroughly to equip the seminary he felt that he must have American teachers who had been trained in the methods of Mary Lyon. So he sent to America and two ladies, whose names will ever be honored in the annals of Africa, Miss Ferguson and Miss Bliss,

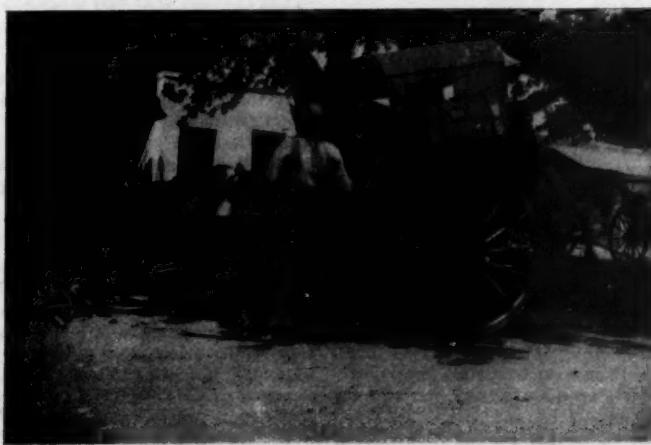


GOODNOW HALL, HUGUENOT SEMINARY



PRESIDENT KRUGER

ley. His faith was confirmed and his zeal for God was quickened. He was, if I mistake not, received into the church by this American missionary, and his whole after life was influenced and molded by this man of God. That young farmer rose from one post of influence and importance to another until now he is the foremost ruler of Africa, elected for the fifth term the president of the South African Republic, a diplomatist for whom Salisbury



AT A WAYSIDE HALTING PLACE

both graduates of Mount Holyoke Seminary, went to Wellington to transplant South Hadley's lofty ideals of Christian womanhood to the antipodes. The school was beyond all expectations successful. Dutch farmers from far and near sent their daughters to the new Mt. Holyoke, until now there are more than 400 young women in the school at Wellington and, in the three branch seminaries which are its direct offshoot, there are 400 more under the same Mt. Holyoke influence. The course of study extends from kindergarten to college work with a large normal department and special mission training classes. A college tradition, which is often repeated at Wellington, shows how the Dutch girls love and revere their American teachers.

"It is too bad," said a rough diamond from the veld, who was noted for her harum-scarum ways, to Miss Ferguson, the principal of the school. "It is too bad that St. Paul was a bachelor." "Why?" asked Miss Ferguson of this original genius from the Karoo. "Because," she replied, "you ought to have been Mrs. St. Paul, for there is nobody so good as you are in all this world."

The approaching twenty-fifth anniversary of this noble seminary, the mother of many other schools, affords a fitting time to call the attention of American Congregationalists afresh to an institution in which they may take a just pride as an outgrowth of the Puritan idea. The Pilgrims not only planted the school-house beside the meeting house in America, but at the same time they laid the foundations of Robert College on the Bosporus, of the Doshisha in Japan, of Anatolia and Euphrates Colleges in Turkey and of the Huguenot seminaries in South Africa.

Flourishing schools on the Mt. Holyoke plan have also been established at Worcester, a lovely, New England-like village among the mountains of Cape Colony, and in Stellenbosch, an ancient Dutch settlement, and in Graaf Reinet, famous as the early home of the celebrated Murray family, that has done more for South Africa than almost all other families combined. Another school of the same sort has been established in Bloemfontein, the capital of the Orange Free State, and still another in Johannesburg itself, which has earned, not without reason, the unsavory name of being the wickedest city on the globe. To these schools nearly fourscore American teachers have gone out at the invitation of Mr. Murray, graduates mostly of Mt. Holyoke, though Oberlin and Vassar and Wellesley have also been represented.

For ten years the Huguenot seminaries were supported entirely by funds received from the people of Africa, but as the work grew in so many directions they have appealed to generous hearts on this side of the ocean, and American money has been sent in considerable sums to build up and establish this American idea upon the tablelands of the cape. The largest of these donations from an honored giver in Worcester, Mass., has connected his name with the building which his generosity has reared. In Goodnow Hall, where hundreds of students meet every day, a revered New England name will be perpetuated in South Africa.

The Huguenot Seminary at Wellington

alone has sent out more than 500 teachers to schools of all kinds throughout the continent, some going as far as Mashonaland, Banyailand, Zambezi and Lake Nyassa. It is not too much to say that morally and socially South Africa will be transformed by the influence of these schools; that to no one agency does the progress of her civilization owe so much; that thousands of villages and lonely farm-houses on the veld will be illumined by the radiance that shines from Wellington and Worcester and Stellenbosch and Graaf Reinet; that tens of thousands of happier and more enlightened homes will be the direct result of this transplanting of the highest New England ideals to the soil of South Africa; and that future generations throughout all the country will rise up to call Mary Lyon blessed, and to thank God for this pioneer in the education of women.

These schools are true to type, they bring with them the culture of the best kind, a widening of the intellectual horizon, and, above all, a development of the highest spiritual ideals. Mt. Holyoke and all New England may well be proud of these daughter schools of South Africa. Thus has New England gone abroad. Her line has gone out into all the earth, she hath, indeed, a goodly heritage, and we may well thank God and take heart and hope for the future of the world when we think not only of New England in New England, but of New England in Africa as well.

John Howland

WHO SANG IN THE STORM

Forefathers' Day, Dec. 21

BY HEZEKIAH BUTTERWORTH

I sit me today where the wild asters bloom,
'Mid time-saving mayflowers budding for
spring,
Where the night heron cries in the sheltering
gloom
Of the laurels, where thrushes in midsum-
mer sing
On the graves where the Pilgrims of Auster-
field sleep.
The amber skies dream of the summertime
warm,
And happy flags break the cerulean deep,
Where sang the Precisianer old in the storm.

O sea, gleaming sea, of my fatherland old,

Where the Pilot unseem veiled his form!

In glory eternal faith's monument lifts

Her face to thy sunrise and sunset, and drifts

The flag of the iris o'er mirroring gold,

The flag that came forth from the song of

the storm.

The trumps of the winds of the north were
outringing

The night cloud swept downward and high

leaped the sea,

And low in the darkness the sea mew was

winging,

And the loon rose on high where her pinions

were free.

On no far distant rock rose a harbor light

flaming.

No torch broke the coast from the hunters'

lodge warm,

'Twas the darkness of destiny, hope's prom-

ises claiming,

When rose from a shallop a voice in the

storm!

John Howland, John Howland, no far star is

breaking,

In any horizon no moon gliding low;

Waves break upon waves and, new terrors

awaking,

The hail smites the shallop and freezing

winds blow;

Frozen hands in the dark to the rude oars are
clinging,

Adversity masses her agents of harm.

John Howland, John Howland, with stars
unseen singing,

What light fills thy soul on this night of the
storm?

They listened—their forms in the darkness
enshrouded.

There Bradford and Carver, their heads
bending low,
And Coffin the pilot, and still, unclouded,
John Howland sang on, while the boat
rocked below.

Still their oars beat the sea; to what shore
were they tending?

Above them what destiny lifted his arm?
They knew not the way, but their sure Guide
attending

They knew, as John Howland's soul sang
in the storm.

"The Lord is our refuge," sang he,
As gathered the cloud on the sea.

He answered the storm that a refuge unfailing
Is he whose hand holds o'er the ocean his rod.
He answered the sea, the frail shallop assailing,
That a peaceful stream gladdens the city of
God.

Then Coffin the pilot, the far breakers hearing,
Peers out for a harbor and sees the land
form.

"'Tis the hand of the Lord who the shallop
is steering,"

He cries, and John Howland loud sings in
the storm:

"The Lord is our refuge," sings he,
And back rolled the cloud and the sea.

They came to the rock, in the glacial age
drifted

In the light of the stars over continents bare,
And drank from the liquid streams' crystals,
and lifted

Their thoughts to the skies 'neath the iris of
prayer.

They knew not their way, but with new ardor
glowing

They still knew their Guide and his shadow-
less arm,

And they heard the calm waves of their Galilee
flowing

Where the Pilgrim had sung with the stars
in the storm.

I sit me today where the wild asters bloom
'Mid rods of the hazels that quicken in fall.
The sea rolls before me, the darkened pines
loom

O'er the mirrors of God in the mighty sea-
wall,

And fair ships go by and the bright day is done,
And faith's monument shines in the last ray
of sun.

John Howland, John Howland, the earth is
thy pillow,
Where the mayflowers are waiting to bloom
in the snow.

No song like thy song ever rose o'er the billow,
Thou knewest what only God's hidden ones
know.

O sea, gleaming sea of my fatherland old,
That changed to God's mirrors of gold,
While the ocean shall break on the shores of
December,

And liberty lift 'gainst oppression her form,
And jubilees roll, faith will ever remember
How the nation's flag rose from the song in
the storm!

Lord Rosebery has recently said that the life of Mr. Gladstone had advanced the cause of Christianity more than thousands of sermons. Certainly one comes away from reading all that pertains to Mr. Gladstone with a taste in the mouth very different from that which he has after reading the Bismarck memoirs, or the life of Parnell just issued. Opportunist though he was at times, Mr. Gladstone was neither brutal, nor cruel, nor cynical, and he lived a temperate, spiritual life.

The Pioneer Foreign Missionary Society*

By Rev. A. E. Dunning, D. D.

John Eliot was the central figure of the first organized movement by English Protestants to carry the gospel to foreign lands. The life of that movement was philanthropy in its noblest sense. It was human sympathy, reaching beyond the boundaries of nation and of race, seeking to ameliorate and exalt humanity.

This was one of the motives which influenced the Pilgrims to emigrate to the new world. Says William Bradford: "A great hope and inward zeal they had of laying some good foundation, or at least to make some way thereunto, for the propagating and advancing the gospel of the kingdom of Christ in those remote parts of the world." The charter of Massachusetts Colony declares that "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, in our royal intention and the adventurers' free profession is the principal end of the plantation." On the seal of the colony was the figure of an Indian, with the words, "Come over and help us."

For the first twenty years after the first company of Pilgrims landed at Plymouth all the energies of the settlers were absorbed in planting homes and forming governments amid great and unexpected difficulties. But even then they did not forget their chief mission, for as early as 1636 the Plymouth Colony enacted laws for the preaching of the gospel to the Indians within their bounds. Perhaps, however, the first generation of New Englanders would have passed away without giving much practical expression to their missionary zeal if they had not found a leader in the famous apostle to the Indians, John Eliot.

The names of the Eliot family appear in the parish records of Nasing; but it seems at last to have been settled that John Eliot was born, in 1604, at Widford, a neighboring parish, about twenty-five miles north of London. A memorial window, recently placed in the Widford parish church, witnesses to this fact. Young Eliot graduated from Jesus College, Cambridge, in 1622, and soon became a teacher in the Grammar School at Little Baddow, whose principal was Thomas Hooker.

It is significant that some of the mightiest forces in shaping the character of a new world should have been generated in the family life of a school teacher in an English village. In that quiet home sprang up a fountain of the gospel to refresh an American wilderness, from which tidings of redemption from sin were to be sent to all lands. For young Eliot was so charmed by the Christian home atmosphere in which he found himself that he gave his heart to Christ and devoted himself to preaching the gospel of Christ. His own record of his experience is: "Here the Lord said to my dead soul, Live; and through the grace of Christ I do live and shall live forever. When I came to this blessed family I then saw as never before the power of godliness in its lively vigor and efficiency."

* The fourth and last of the series of articles describing the historical tablets on the new Congregational House.

But Providence used not only the graces of piety but the gall of prejudice to further the work of foreign missions. Eliot was a Nonconformist in principle, and therefore Christian Englishmen would not allow him to preach the gospel in England. Thus he was in the mood to be persuaded by some of his friends, whose faces were set toward the new world, to go with them and be their minister. He left in advance of some of them, parting for the time from the young girl to whom he had pledged his troth, and landed at Boston in the autumn of 1631. Mrs. Governor Winthrop and a part of her family, with about fifty other colonists, were his fellow-passengers. He was then twenty-seven years old.

John Wilson, pastor of the church in Boston, was then absent in London, and Eliot was invited to preach as his substitute. This he did with so great acceptance that he soon received a call to be associated with Mr. Wilson as the teacher of the church. But his friends came over the next year and settled in Roxbury. They claimed the fulfillment of his pledge. They brought with them the young woman whom he expected to make his wife. He was married, and Nov. 5, 1632, he was installed pastor of the new church, and in that office he remained for fifty-eight years, for all his missionary labors were carried on in connection with his pastorate.

From the beginning of his settlement he was in frequent contact with the Indians. They came to Roxbury and to other villages of the English with articles to sell. Some of the young Indian men were employed as servants in white families and there learned English. During these early years of the colonies the relations between the two races were generally friendly and honorable. The statement that our ancestors, when they came to New England, first fell on their knees and then on the aborigines is a lie often repeated because it has so witty a sound.

Eliot soon became deeply interested in the Indians and was moved to seek their religious welfare. He says: "God first put into my heart a compassion for their poor souls and a desire to teach them to know Christ and to bring them into his kingdom." Seeking how to do this, he found a young Indian who had served in an English family, who could speak English and had a clear pronunciation. With him Eliot began to study the Indian tongue. As soon as he was able he began to put into Indian words the Ten Commandments, the Lord's Prayer and some other texts of Scripture. He was not exactly the first pioneer in this work. Roger Williams, who had come over from England the same year that Eliot came, had been studying the subject with the Indians about Plymouth, and not far from this time published his *Key to the Languages of the Indians of America*. But the task was a difficult one for Eliot, to subdue a wild tongue and bring it within the realms of literature, so that he could convey the message of the gospel to those who spoke it. Cotton Mather says that the words of the Indians were

so long that they must have been growing since the confusion of Babel.

Several of the white settlers had learned how to use the Indian language somewhat, colloquially, and in 1644 the General Court of Massachusetts asked the ministers of the colony to suggest methods for evangelizing the Indians. Interest in the work by that time had become general. Many were talking of it and praying that it might succeed. In 1646 the court directed the ministers to select two of their number each year to engage in this work. Of course Eliot would be first to be chosen. He was in many ways fitted to be a successful missionary. He had a natural gift for language and enjoyed studying it. He was interested in people. He loved children and was at home with them. The Indians were children in mental capacity and childlike in many of their traits of character. Cotton Mather says of Eliot's preaching: "The very lambs might wade into his discourses on those texts and themes wherein elephants might swim." "He was distinguished for facetiousness and affability." He had a keen sense of humor. At the same time he was not lacking in dignity. Mather says that "when sin was to be rebuked, or corruption combated, his voice swelled into solemn and powerful energy."

His first attempt to preach to the Indians was at Dorchester Mills in September, 1646. He found little encouragement. He says: "They gave no heed to it, but were weary and despised what I said." His next effort followed soon, Oct. 28, and was more successful. After earnest prayer by many, Eliot, with three others, went out to a place, some miles west of Roxbury, where a company of Indians had their wigwams. One of the four visitors was Thomas Shepard, minister of the First Church, Cambridge. The exact location of the spot has not been determined, but on the southeast slope of Nonantum Hill, in Newton, is a terrace bearing an inscription stating that "near this spot Eliot first preached to the Indians."

As the party drew near to the wigwams five or six of the chiefs came out to meet them and bade them welcome. In the wigwam of Waban, the head chief, they found a large company, gathered to hear what the Englishmen might say. It was a curious assembly—long-haired, red-faced men, with squaws and children, dwellers in the forest. Eliot began with a prayer in English. He thought it not reverent to address God in the Indian tongue, because he would be compelled to use such broken words. Then he repeated the Ten Commandments, explaining each one and showing how his hearers had disobeyed them. He had carefully studied the manner of life among the Indians, and knew their temptations and sins. Then he told them of the creation of man and his fall, of the joys of heaven and the terrors of hell; of Jesus Christ, who had come into the world to save the lost, and he assured them that if they would repent of their sins and seek forgiveness God would receive them and love them as his children. It is this scene which is represented in the tablet reproduced on our cover page.

Eliot stands in Waban's wigwam, with one hand raised toward the sky, the other holding the Bible.

So Eliot preached to the Indian company for about an hour and a quarter "the blessed word of salvation." Then he invited them to ask questions, which they did quite freely. After many questions had been answered, the missionaries were urged to appoint a time for another meeting, which they did. Then they distributed some apples among the children and gave some tobacco to the men, which kindness no doubt helped to secure them a good audience at their next visit.

Thus began a missionary enterprise which long continued to have the support of the men of greatest influence in the Puritan colony. Governor Winthrop, President Dunster of Harvard College and many others, both ministers and laymen, used to attend the meetings. The news of them spread among the Indians, and from many quarters urgent invitations came to Eliot to preach in their wigwams. The gospel was proclaimed by him at Neponset, Ponkapog, Concord, Pawtucket and various other places. Indians acquired habits of prayer and of keeping the Lord's Day, and when missionaries could not be present to preach to them they gathered by themselves to talk over the Word of God.

Interest in this new missionary enterprise before long reached across the sea. Eliot wrote letters to England describing the work. Edward Winslow, then in London, published a number of these letters under such titles as *The Day Breaking*, *The Glorious Progress of the Gospel*. Parliament established a Society for the Propagation of the Gospel in New England. Collections for its work were ordered in all the churches of England and Wales. Several thousand pounds were contributed. These funds were used to erect a building in connection with Harvard, where a number of Indian youth were placed to be educated, to establish Indians in Christian communities, to pay the salaries of missionaries, native preachers and teachers and to print the Bible and other books which Eliot translated.

Thus began the pioneer of Protestant foreign missionary societies, of which the American Board is a legitimate successor and the other societies which have followed it, now spreading the gospel of Christ to all parts of the world. The Indian race has faded from New England till it has almost disappeared. It had not the vigor for self-continuance. If white men had not come, it is a question whether the Indian would have had vitality and strength of purpose to perpetuate his race to the present day. But no people ever had a more devoted missionary than they had in John Eliot. To the end of his long life he gave himself for them. After he had passed his eightieth year he carried his revised edition of the Indian Bible through the press. Over his tomb in the parish burying ground at the corner of Washington and Eustis Streets, Boston, was placed the inscription, "John Eliot, the Apostle to the Indians," with the dates of his ordination and his death.

It is fitting that he should appear on the front of the new Congregational House, representing one of the fundamental principles on which our republic is built and must continue to stand.

Quiet Talks With Earnest People in My Study*

BY REV. CHARLES E. JEFFERSON, D. D.

XXII. SECURING A MINISTER

There is only one thing more difficult, and that is getting rid of one. In saying this I take it for granted that you are under a democratic form of church government. If your church is a monarchy the problem is a simple one. In that case the preacher is ordered to his post by his superior officer. The congregation has nothing to say. The preacher is sent. The church accepts him.

But Christians in increasing numbers are insisting on the right to say who shall be their spiritual leaders. Even in churches whose government is monarchical, there is a growing disposition among the laity to transfer the appointment of the clergyman from the hands of the hierarchy into the hands of the congregation. It is a privilege highly prized, but for it Christendom is paying a great price. If monarchy has its dangers and tyrannies, so also has democracy its limitations and madnesses. When the local church is officiated by external authority, there is often friction, and sometimes open rebellion. When the local church is left to select its own leader, there is often a storm at his coming and a battle over his departure.

One of the first steps to be taken in the needed reform is to abolish the ancient and pernicious custom of candidating. It is a device of Satan for humiliating ministers and dividing churches. The system is plausible and ingenious arguments can be made for it. But "there is a way which seemeth right unto a man, but the end thereof are the ways of death." A minister preaches as a candidate—his voice and gestures, his necktie and theology, his coat and rhetoric—all come under severe scrutiny. At the close of the sermon a canvass is made to ascertain what the popular estimate of the man is. There are usually a few who have heard of another son of thunder who looms up as a possible prize, and this man must of course be heard before the vote is taken. He preaches and the church is immediately divided. A congregation of intelligent people cannot be expected to agree in their tastes. Preachers differ from one another as widely as fruits do. Some people like apples best, others prefer peaches, others plums, others pears, and others grapes. There is no use arguing about tastes. As with fruits, so with men. One man prefers Shakespeare, another Milton, another Burne. There is no use trying to persuade them to agree. Whenever two preachers of equal ability are placed in competition before a congregation, a division is inevitable. The amazing thing is that so many laymen do not see this. After the church has been split into two factions, it is customary to hear a third candidate, which usually results in the creation of a third faction. This leads to a fourth candidate and an additional faction. Multitudes of churches have taken this broad road which leads to destruction and others are rushing on to wreck themselves by indulging in the same inexcusable folly.

If a candidate is heard at all, every wise man in the church should strenuously insist on a vote being taken before another man is allowed to go into the pulpit. The candidate himself should demand this. If a church is unwilling to grant his request, then he should pass by on the other side. Such a church is too willful and foolish to deserve a sensible man for its leader.

The best advice to a church is, Candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach for a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in other labors is as important as ability in pulpit ministration. Manhood is the supreme qualification. You cannot judge of manhood in one sermon.

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people. Not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts worship into a farce.

Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, half of whom do not know what a good sermon is, is an outrage upon clergymen which ought to be abolished forthwith.

But how shall a church know whom to choose? Let it choose a man on his record. A clergyman is an epistle known and read of all men. He does not do his work in a corner. Fidelity in one field is a better recommendation than a dozen sermons preached on exhibition. If certain brethren feel unable to vote for a man whom they have not seen and handled, let them hear that man in his own church. It is their duty to travel to him, and not his duty to come to them. But suppose the preacher is just out of school? Let him be called on his record as a student and a man. We shall have a new consecration among ministers when it is once fully understood that a man is called on his record. But a church might be disappointed! Of course it might. The chances for disappointment, however, are not so many as under the present system. Many a man who goes up like a rocket in his first sermon comes down like a stick in his tenth. Hundreds of churches suffer today under the ministry of men who were chosen on the impulse of first impressions rather than on the record of faithful and successful work.

This is no new theory. It has been acted on again and again. Many leading pulpits are now filled by men who were called to their places without preaching as candidates. As a rule, it is the little churches which are most fussy and fastidious and are capable of greatest tyranny and folly. Every church which by its action registers its disapproval of the custom of candidating does an invaluable service, not only to the clergy, but to the entire Christian world.

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The Four Tablets: Their Origin and Meaning

By Rev. Edward G. Porter

The relief sculptures on the *façade* of the Congregational House are such a new feature in our American architecture that they naturally attract public attention and call for a brief statement showing what they represent, and how, and by whom, they were made.

One sees at a glance that they are an original and carefully executed work of art, not like the decorative panels and tiles which adorn many of our recent structures, made by a process of mechanical molding, but genuine artistic hand work, modeled in clay and sculptured by the chisel.

In the plans furnished by the architects, Messrs. Shepley, Rutan and Coolidge, the spaces of the second story or *entresol*, as it might be called, offered an excellent opportunity for memorial carvings that might, in some way, tell the story of the denomination or the purposes for which the building stood. The committee gave much attention to the subject and decided that the four interval spaces should be filled with bas-reliefs in Knoxville marble, a compact stone having a delicate pinkish-gray hue, harmonizing with the Milford granite used in the lower stories of the building.

Then came the important question, What should the subjects be? The general opinion at first was that four significant events, selected from different periods in the history of Congregationalism would be desirable. But the difficulty in such a plan was that the scenes which presented themselves for treatment were too numerous to be reduced to four. If there had been a dozen tablets, it would have been an easier matter. Consequently the suggestion that all four of the subjects be taken from the first generation on these shores was adopted, the idea being that such important things were done by the founders that they could well represent the spirit and genius of the Congregational body for the whole country and for all time.

It was essential that each subject should be fairly well known, so that it would speak for itself to intelligent observers, and also that it should be closely identified with some great fundamental and enduring principle, honored in our history and as potent today as it was in the beginning. It was also arranged that two of the scenes should be taken from the Old Colony and two from that of the Bay, and that no two should be located in any one place.

The first controlling sentiment which

was exhibited by our forefathers, even before they landed, was the necessity of a recognized government to guard their fondly-cherished liberties. They made admirable provision for this in the solemn compact which was drawn up on board the Mayflower in Cape Cod harbor and promptly signed by the forty one men of the little company. Here the scene was a perfect embodiment of the idea to be portrayed, viz.: the majesty of law.

Next came the most characteristic trait of the fathers—the expression of their religious faith. Several scenes might have been chosen for this. The one preferred was the remarkable observance of the Sabbath by the exploring party on Clark's Island the day before they set foot on Plymouth Rock.

The third subject—education—offered itself at once as the ever-present hand-maid of religion in New England, and the appropriation of the General Court, Oct. 28, 1636, for "a school or college," was an event of such extraordinary interest in itself and in its consequences that it was selected without hesitation. Boston has this honor, as the courts which had met at Cambridge (Newtown) during a part of the previous year sat in Boston from May, 1636, till May, 1637, when they returned to Cambridge for a short time and were there when the committee of six magistrates and six ministers were appointed (Nov. 20, 1637), "to take order for a college at Newtown." The name of Harvard was adopted the following year.

The fourth tablet is intended to set forth the beneficent fruits of the Congregational faith and practice; not in an exclusive, but in an historical sense, for which indeed the building itself exists, with the various denominational societies sheltered within its walls. The evangelic spirit, drawn directly from the New Testament and encouraged by an enlightened mind and a consecrated heart, finds expression in missions of all kinds at home and abroad. The efforts of the apostle Eliot to establish "praying villages" among his beloved Indians furnishes the theme for this, and he is represented as preaching to them at Waban's wigwam on the hill at Nonantum in 1642. No better example of true philanthropy could be found in the annals of any country, ancient or modern.

Unfortunately no son of the Pilgrims was found who could undertake the execution of such a work, and it was intrusted to a Spaniard, Domingo Mora,

for some years a resident in this country and employed by John Evans & Co., whose prophets and apostles on the new Trinity porch are a favorable recommendation. Of course the subjects were wholly new to the artist, and he had to be minutely informed in regard to all the circumstances of each group before he could be expected to make even a preliminary drawing. To his great credit, it should be said that he became an apt pupil in the study of our early history and an ardent admirer of the men whose character and achievements he was asked to delineate in the plastic art. Books and portraits were placed within his reach and many personal interviews were given him, which he gratefully acknowledged. Being a man of exceptional talent, he caught the spirit of the undertaking and with surprising facility produced the scale sketches to the satisfaction of the committee. He then began upon the full-size clay models and was proceeding rapidly when the war ruthlessly disturbed his composure and put an end to his share of the work. He knew that no harm would come to him in Boston, but he could not bear the thought that his countrymen in Spain and Cuba were suffering hardships while he was sheltered by the flag of their enemy. And so, to the regret of his employers, he took his little family and went all the way to Mexico.

The unfinished work was placed in the hands of another foreigner—a Swiss named Stadtler, who had studied at the Zurich *Polytechnicum* and at Munich and who did his best to carry out the designs of his predecessor. The actual carving of the stone was done in position, upon the face of the building from plaster casts. Both artists had constantly in mind the adaptation of the figures to the eye of a person on the opposite sidewalk. This will account for some foreshortening that appears in the photographs, which were taken from the casts close at hand. The tablets are about six by five feet and the figures average two-thirds the size of life, though of necessity they appear to be much smaller from the street. They are seen to the best advantage from the shady side of Bowdoin Street in the afternoon light, when the sun brings out the prominent figures in high relief, casting natural shadows and giving a vivid and intelligible appearance to each of the groups.

Americans have hitherto been slow in following the example of Italy and the

Netherlands in adapting the resources of sculpture to the walls of ecclesiastic and civic edifices. Mediæval conceptions have not and may never become widely acclimated in this country, but there is a legitimate and highly desirable province of the sculptor's art as applied to the illustration of our own magnificent history which, it is hoped, may find encouragement in these tablets—the first in New England and, perhaps, in the United States, to suggest the possibilities of such work.

The sentiments here embodied are those that patriots of every class and creed must approve—the new comer from strange races quite as much as the lineal descendant of the Pilgrim or the Puritan—for the appeal is to the deepest and purest feelings of our common humanity.

In and Around Chicago

Superintendent Andrews and the Board of Education

Ex-President Andrews is discovering that his method of conducting the public schools is not altogether agreeable to that partisan board of education which the *Record* characterizes as "a group of ward politicians" to which he is expected to play "lackey." This Dr. Andrews has no intention of doing. He has shown himself capable of good work as an educator, provided he is permitted to have his own way with the schools. He believes in putting well-qualified men in charge of night schools as well as of the day schools, and in promptly discharging any and all incompetent teachers. He has met with opposition at every step. A few weeks ago he sent in nominations for two or three vacant places and accompanied these nominations with the statement that these nominations were made at the "command" of the high school committee and under "protest." When the letter was read the words at the "command of the high school committee" and "under protest" were left out. The superintendent indignantly denied that the letter which Mrs. Sherman presented was his letter. The latter said that she had omitted the words mentioned because she thought them disrespectful to the committee to which she belonged, and defended action which to outsiders is suggestive of forgery, inasmuch as it made the superintendent approve a course which he was careful to say he did not approve. At a later meeting a majority of the board made the action by which the report of the superintendent had been changed its own.

Apparently the board was anxious to pay some of its political debts, and did not care to permit Dr. Andrews to ignore them as would be done if he put only the best teachers into the schools. Nothing seemed to be left him but resignation. Report has it, and it is undoubtedly correct, that the superintendent promptly sent in his resignation. At this there was a protest from the whole city, even from those who did not at first favor the appointment of Dr. Andrews in place of Mr. Lane, who had filled the place so admirably for many years. The strange feature of the whole proceeding was that the persons who had been most anxious to secure Dr. Andrews were the first to abandon him. But the resignation was not what his opposers wanted. The withdrawal of Dr. Andrews at this time and in the circumstances could not fail to cover the board with disgrace. Hence there was a scurrying to and fro, and explanations, said to be mutually satisfactory, of a "misunderstanding" and statements of a purpose to make such changes in the laws which govern the board as the superintendent wishes, and an enlargement of his power so that the appointment of all the teachers and the supervision of their work hereafter will be in his hands.

So the storm has blown over, and Dr. An-

drews is to have everything his own way, appoint teachers and be held responsible for their appointment. Those who opposed him so bitterly are now expressing their admiration for him and declaring that a superintendent ought to have all the privileges for which Dr. Andrews has asked. Steps are to be taken for the immediate opening of a commercial school. It is to be an experiment, and will be connected with the public school system.

The City Missionary Society

At the annual meeting of this society, Dec. 5, in the Y. M. C. A. building, Dr. Gunsaulus preached the sermon. It enforced the thought that it is through the gleanings by Ruth from the field of a man like Boaz, from crumbs that fall from a rich man's table and from loaves and fishes in the Master's hands that the splendid results of Christianity are brought about. But these results appear only when the Master is present and employs his power. The sermon was characteristic and is unreportable. It was strikingly appropriate as applied to the work of the City Missionary Society.

During the year a debt of \$6,000 has been paid and \$20,000 secured for the regular work. With this sum thirty-eight pastors and visitors have been supported and forty different fields cultivated. It has been a hard year financially. New work in a single field only has been undertaken. Two hundred and sixty-nine persons have been added to the missionary churches on confession and 189 by letter. During the sixteen years of its existence the society has organized fifty-seven churches, which now have a membership of over 7,000, with twice that number in the Sunday school. From these churches twenty-four young men have entered, or are preparing to enter, the ministry. The value of property owned and held in trust by the society is \$210,000. Fitting mention was made in Superintendent Armstrong's report of the death of William E. Hale, who has given more than \$1,000 a year to the society since its incorporation and during its earlier history served as one of its directors. The demands for money the coming year will be more pressing than ever. New fields, more promising than any hitherto entered, are open, and men are ready to enter them just as soon as they can be assured of support.

Indictment of Governor Tanner

Sober second thought is hardly favorable to the action taken by the Grand Jury of Macoupin County, although opinion is pretty general that it was through his neglect and failure to discharge his duty in sending troops to prevent and to quell riots that lives were lost, and that he passed beyond the bounds of law in preventing the employment of miners from another State. But something is due to the dignity of office even if for a time it be filled with a man who does not have the respect of all the citizens of the State he happens temporarily to govern. His proper punishment is impeachment and the penalty which the impeaching authority may impose. The governor himself says that the action has no other than a political significance and was secured because seventeen out of twenty-four members of the jury were Democrats. The members of the jury deny the charge and affirm that their Republican associates, though in a minority, were as earnest in their advocacy of an indictment as the Democratic majority. Whatever the result, it would seem as if the political career of the governor might end with his present term of office. Were he and ex-Governor Altgeld both to retire permanently from the field of politics it would bring relief to a great many people who wish them no harm, but who do not approve their political methods or admire their political character.

Street Railway Franchises

The city is thoroughly roused over the proposal to extend these franchises for fifty years. The Allen law permits this. This is the chief reason why it has been so unpopular. But

the bills now before the council offer so little in return for what they ask that there is no probability of their passing unless greatly modified. The city is certainly justified in demanding a fair compensation for the privileges it grants and those who desire them ought to be willing to pay for them. Then they ought to be protected against any interference with their rights and against any demand on the part of aldermen for money for the protection of these rights.

A Brave Woman

As is now well known the W. C. T. U., at its annual meeting in Minneapolis, not only refused to commend the efforts of Mrs. Carse to secure the payment of the Temple bonds and thus make the Temple a memorial to Miss Willard, but put itself on record as altogether opposed to the project. Having given her stock in the *Union Signal* to those who have long been associated with her in the management of this now prosperous paper, Mrs. Carse is told that henceforth its columns will be closed to any appeals she may wish to make for aid in her enterprise. Nothing daunted, she returns to Chicago, prepares for a new campaign, says that from the letters she receives the membership of the W. C. T. U. is with her three to one, and that with their assistance and that of the young women who are loyal to her she cannot fail to obtain the one hundred and twenty or twenty-five thousand dollars still needed to pay the bonds and secure control of the building. She cherishes kindly feelings toward those who refuse to co-operate with her, says they are conscientious in their opposition, but that they do not appreciate the value and importance of the Temple for their future work as they will when she has succeeded and turned over to them, as she insists she will yet be able to do, a goodly income every year. The courage of Mrs. Carse is sublime. Excellent business men are on her side.

A Novel Kind of Charity Worker

The Countess Adeline Grevinde Schimmelmann from Denmark has come to Chicago in her yacht, Duen, to spend the winter in work among the poor. The yacht is to be made a tea kitchen, where she will feed the hungry and on which, certain days, she will hold receptions. She proposes to open workshops after the manner of women's clubs, thus rendering it possible for those who are self-respecting, but have nothing to do, to support themselves. She intends to publish papers on Great Men at Great Moments, in which she will give her memories of Bismarck, who was a visitor at her father's house in the duchy of Holstein before it was made a part of the German empire. She will speak in the churches open to her, like the New England and the Second Presbyterian, and in the German, Danish and English languages, according to the demands of her audiences.

An Imperial Message

Rev. Niklaus Bolt, pastor of the St. James German Evangelical Church, which has grown out of the Sedgwick Street Mission, supported many years by the New England Church, has received a cablegram from the German emperor in these words: "His Majesty, the emperor and king, has taken the liveliest satisfaction in the meeting of the German evangelical Christians at the New England Church, Oct. 30, and sends his best thanks." The meeting cabled the emperor its congratulations on his presence in Jerusalem in order to dedicate a church to the worship of God. It is safe to say that Pastor Bolt will see that the message is preserved as a part of the history of the church which he is now serving.

Chicago, Dec. 10.

FRANKLIN.

O, you will never live to my age unless you keep yourself in breath with exercise, and in heart with joyfulness; too much thinking doth consume the spirits, and oft it falls out that whenever one thinks too much of his doing he leaves to do the effect of his thinking.—Sir Philip Sidney.

THE HOME

Conscience

BY ARTHUR R. THOMPSON

On either side, along the narrow way
Which leadeth unto life, a hedge is set,
So tall, compact and thorny never yet
Hath traveler braved its deep and dense array
Unwounded, unopposed; save only they
Who, having ventured time on time, are grown,
Limb, hand and heart, as callous as the stone.
These pass at will and laugh the thorns away.

To me such freedom is a fearful thing.
Teach me, O God, the hedge-bound road to love
More than the lures of death's wide wilderness.
If I am wayward, let me feel the sting
Of every thorn full keen, to mind me of
This blessing: that I am not conscienceless.

Better Days for Employees Miss Dyer's description of the operation of the Golden Rule in a modern

factory, which we publish this week, is that of an eyewitness. She has just returned from a trip to Dayton, where she lectured before the Women's Century Club, the only organization connected with the General Federation of Women's Clubs that is composed entirely of factory workers. The National Cash Register Company is not the only corporation which considers it sound business policy to provide healthful working conditions for its employés and to take other measures for increasing their general welfare and happiness. Other firms which are active along social lines are the Warner Corset Factory at Bridgeport, Ct., the Ivory Soap factory at Ivorydale, O., as well as the Pope Bicycle and Franco-American Soup Factories. Abroad, England takes the lead in factory reforms and innovations. Hazel, Watson & Vinie, manufacturers of cocoa and the proprietors of the factories where Sunlight and Life-buoy soaps are made, have provided for their employés clubs and schools, recreation parks and model cottages. On the continent the most successful of such institutions is a large cocoa factory in Holland, where the most enlightened methods are in practice. The labor problem seems less hopeless when we know such efforts are being made to increase good feeling between employer and employé.

Consideration in Holiday Shopping There is one class of persons to whom Christmas

means not a season eagerly anticipated and welcomed, but a time of stress and strain, to be dreaded and endured. We get into the habit of thinking of the men and women behind the shop counters as mere automatons, set up to give us so much goods for so much money, and our attitude towards them is very much the same, so far as any realization of their personality goes, as towards a nickel-in-the-slot machine. In all the weary whirl of Christmas shopping in stuffy stores and pushing crowds, how much consideration do we show the human beings who must work in this confusion and uproar from early morning till, perhaps, late evening? Most of us must confess, if we are honest with ourselves, that we do not stop to think of them at all, unless they are inattentive or saucy, when we are quick to complain. What can be done to make the holidays easier for overworked employés

in our large stores? The Consumers' League of New York is ready with practical answers to this question. It has sent out an appeal to its members and other women, urging them to buy their gifts as soon as possible instead of waiting until a day or two before Christmas, to let their shopping day close at five o'clock, and to notify firms with which they deal that parcels will not be received after six o'clock. Thoughtful individuals will doubtless find other ways to relieve the pressure on, or, at least, to exercise patience and kindness toward overburdened clerks.

A Gift for Boys It was a part of the wisdom of our fathers that in teaching children to memorize the catechism or portions of Scripture they stamped upon the young minds phrases which could never be forgotten. With the same end in view a professional man of our acquaintance gave each of his sons, as he approached manhood, a copy of the book of Proverbs, considering this the best practical guide his boys could have on entering business and social life. The sound sense so concisely and quaintly expressed appeals to a youth's reason and sticks in his memory and he seldom resents the didactic in this form. When did human nature ever scorn the proverb, from the days of Hebrew wise men down to Poor Richard or the latest maker of clever epigrams? Here is a suggestion for a simple, helpful Christmas gift for a boy in his teens or a young man beginning his first battles with the world. The neat little volume of Proverbs issued in the Modern Bible Readers' Series, edited by Richard G. Moulton, is the best for this purpose. The arrangement of its text into sonnet, couplet or acrostic, according to the original Hebrew, gives the book such novelty and attractiveness that one discovers he has never before properly read or appreciated this collection of wise sayings.

The Golden Rule in a Modern Factory

BY FRANCES J. DYER

Annual reports, as a rule, are a dry species of literature. Not so with a recent report of the Ohio Commissioner of Labor Statistics, which proved to be such exceedingly interesting reading that our ambassador to Germany, Hon. Andrew D. White, sent for a dozen copies to be placed "in the hands of thinking men of influence in this part of the world." Moreover, some of the facts embodied in the modest pamphlet have attracted hundreds of eminent visitors to the city of Dayton, O., to see for themselves the plant of the National Cash Register Company. Among them are the President of the United States, a member of the British Parliament and several leading sociologists from both continents. Joseph Jefferson, after two visits, said on his departure: "This is the greatest institution I ever saw. You combine here utility and philanthropy. You make money and happiness at the same time. To conduct a great business which stretches out all over the world and to practice at the same time the gospel of good will to men is as far as any one can go till we get wings."

The National Cash Register Co. manufactures the machines for recording the amount of one's purchase which are a familiar sight in offices and mercantile houses the world over. The proprietors are two brothers, the Messrs. J. H. and F. J. Patterson, natives of Dayton, and they have about 1,500 persons, men and women, in their employ. It is not the size of the plant but its novel methods which differentiate it from similar establishments elsewhere. Even in external appearance the factory is unique. Instead of a huge, gloomy structure towering high in the air and ugly in architectural design, there is a group of cheerful buildings, most of them painted light yellow and none exceeding three stories in height. They cover eight acres and the grounds have been embellished by the noted landscape gardener, Frederic W. Olmstead. In summer the profusion of vines and the spacious lawn with its bed of brilliant flowers afford a pleasing outlook for the workers within and evoke admiration from all passers-by.

The influence of this landscape decoration is seen in the surrounding neighborhood, which heretofore has been Dayton's poorest and most unattractive suburb. By degrees the unsightly back yards with broken fences and piles of rubbish are being transformed into bowers of bloom and models of neatness. In order to stimulate enthusiasm for making their homes externally pleasing, annual prizes in gold are awarded by the company for the finest specimens of landscape gardening and also to boys, between the ages of eight and fifteen, for the best vegetable gardens. The ground is prepared, seeds furnished and instruction given by the company's gardener. By means of the stereopticon pictures are shown of what is being done elsewhere in the world in the way of arboriculture and floriculture. Many photographs of her father's estate have been supplied for this purpose by Miss Helen Gould.

The interior of the buildings has features even more striking than those without. An abundance of light, ventilating fans which secure change of air every fifteen minutes, perfect cleanliness, order, system, and above all the spirit of cheerfulness which pervades the place make the first impressions upon a visitor. Graceful palms and potted plants give an aesthetic touch to the workrooms. On the upper floor of one building is a room where the 200 or more women employés are served to a simple lunch at noon free of cost. Pretty lace draperies at the windows, flags of all nations and Chinese lanterns depending from the ceiling, palms and handsome rugs make up the adornments. Small tables for four persons each are covered with spotless linen and dainty china. In one corner is a restroom, with couches and easy-chairs, where the girls can read or sew or lie down during intermission.

The circumstance which led to the opening of this lunchroom illustrates that regard for the personal comfort of the operatives which is the keynote of the establishment. One day Mr. Patterson noticed a tin vessel on the radiator, and asked what it contained. "Coffee," was the reply. A few more facts elicited by further questions ended in the abolition of cold lunches, with their complement of

warmed-over drinks, and the substitution of something far better. Whatever these two brothers undertake is done in the most thorough manner. So a capable teacher was imported from Pratt Institute, and a school of domestic science started as an essential part of the factory's equipment.

Besides having classes in cookery and the oversight of the women's lunch, Miss Wilkinson serves a noon meal to the officers and heads of departments, numbering twenty-four men, in the officers' club house. Around its great circular table, with a bed of magnificent ferns in the center, business matters are discussed "over the teacups." Distinguished guests are often present. The food, the service and all the appointments compare favorably with city club houses.

On each floor are bathrooms fitted with the best modern appliances, and employés may take twenty minutes of the company's time for a bath as often as once a week. Work among the women is suspended fifteen minutes each forenoon and afternoon for a drill in light gymnastics under a competent director hired for the purpose. The proprietors maintain that the loss of time is more than counterbalanced by the improved health and greater zest for work resulting from these innovations. Further consideration for the women is shown in allowing them to come fifteen minutes later and to depart that much earlier than the men.

Saturday is a half holiday the year round and an additional day, at the option of the individual, is allowed once a month. Employés are sent at the company's expense to any convention which may add to their skill or knowledge in their particular department. Prizes are awarded to whoever suggests an improvement in a machine or methods of work. This puts a premium upon intelligence and at the same time subserves the employer's interests. Boxes may be seen in various places labeled "Complaints and Suggestions." Whoever has a grievance to air or an idea he would like to see adopted has only to express his wish on a slip of paper and drop it into one of these boxes. Hi-rein lies another radical difference between the policy of most manufacturers and what is known as the "Dayton plan." Usually the boss or superintendent is the ruling power. Here the administration is in the hands of the men themselves, the governing body being called the Advance Club. This is made up of officers and foremen, together with 100 members chosen from the rank and file, who assemble every Friday morning for a sort of cabinet meeting.

A perfect network of social and religious agencies, such as boys' and girls' clubs, a mothers' guild, a free kindergarten and a Sunday school cluster around another building, called the N. C. R. House, whose presiding genius, like Jane Addams of Hull House, is looked upon as the angel of the neighborhood. All this ethical and spiritual work, which is one of the most significant features of this remarkable enterprise, is in charge of Miss Lena E. Harvey, a graduate of Antioch College, and a woman of singular fitness for the position. The sight of an army of 500 children gathered in a factory building on Sunday afternoon and the sound of their voices in Christian hymns, displacing the

whir of week-day machinery, can hardly be duplicated in the world.

The Sunday school exercises have few distinctive features. After singing, prayer and reading the Scripture lesson together in the large hall, the children are scattered through the building for class instruction, which lasts half an hour. A Bible class of adults meets in the lunchroom. Other groups may be seen in the stenographer's room, in the bindery department, and even in the large, light and finely-appointed toilet rooms. Then they assemble in the large hall again for a brief closing service. Sometimes a stereopticon exhibit is added, or some visitor makes an address. One unusual feature is the class scrap-book, to which each member contributes some quotation gathered from the week's reading. Prayer at the meeting of the boys' club and grace before meals in the lunchroom are further indications of the truly religious atmosphere which pervades the place.

Such are a few of the methods adopted by men who actually believe that the Golden Rule has a practical application to business life. They are demonstrating that it really pays in dollars and cents to expend large amount of capital in high wages, sanitary buildings, nutritious food, pleasant surroundings and all that can minister to one's physical, social, mental and spiritual well-being. The priceless revenue which they receive in the shape of an approving conscience and the grateful appreciation of a corps of happy, aspiring wage-earners, does not appear upon their earthly ledgers, but the account is kept by Him who said: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."

The Homesickness of the Fathers

BY ISAAC OGDEN RANKIN

It is hard for us to realize that the first settlers of New England could have been homesick in the land which to their descendants has so long been home, but as we remember their circumstances we recognize that it was natural and inevitable. With some of them, indeed, as with modern Frenchmen, homesickness seems to have been an incurable disease. In the Massachusetts settlements, Governor Winthrop tells us, it was discontent and homesickness which was the forerunner of death: "It hath been always observed here that such as fell into discontents and lingered after their former conditions in England fell into the scurvy and died."

Most of the people, fortunately, were much too busy with the hard work of the settlement to have time for vain regrets. It is only here and there, in letters and journals and everywhere in the naming of the features of the new and unnamed land, that we find traces of the loving and sorrowful remembrance of the forsaken home in England. New England is full of old English local names, which a second wave of emigration in turn often carried further North and West, as Vermont repeated the town names of Connecticut.

One of the most interesting traces of this homesick remembrance of the old home beyond the sea is found in the

names which the first settlers gave to the living creatures—plants, animals and birds—of their new home in an unfamiliar land. That the aborigines were called Indians was a mere matter of previous ignorance with which the New England settlers had nothing to do, but that they called the first red-breasted bird they saw a robin is evidence that they were thinking of their English home. The English robin is a little bird much brighter in color than his American namesake, with a musical song and as neat and dapper as a Dutch dandy. His nearest American cousin is the bluebird, which looks like a robin that had fallen head downward into a vat of sky-blue dye. The American robin is twice as large, his red is dull, his manners are saucy, his voice is loud, his nest is untidy. Yet for his familiarity and his red breast the newcomers gave him the dear, familiar home name of robin redbreast.

Of the wild game birds of the woods the largest that the settlers found was a grouse, the ruffed grouse which is still hunted everywhere on the Atlantic slope, and to it they gave the name of the most familiar game bird of the English thickets—the partridge—though the form and habits of the two are wholly different; and "partridge" the ruffed grouse continues to be to every New England boy and hunter. In the same way the game bird next in size, the "Bob White," which is related to the English partridge, they called a "quail." This is the New England naming, in the South the ruffed grouse is called a "pheasant" and Bob White, quite properly, a partridge.

A similar confusion of names arising out of the settlers' unthinking eagerness in giving English names to American creatures has fixed upon our hare the name of rabbit. All our New England rabbits are properly hares, for the English rabbit, which has become such a nuisance in Australia and which lives in colonies and makes burrows in the ground, is found in America only as a household pet. The larger hare, or northern rabbit, does not even burrow, but makes a nest or "form" above ground. We have in New England no wild rabbit, but the familiar name was fastened upon our hare, and it comes to the lips whenever we catch a glimpse of his long ears in the shrubbery.

When spring came, after the first trying winter on New England shores, there were familiar flowers as well as strange ones to greet the eyes of the children. In many cases these were new varieties of familiar families, as, for example, the violets; in others the very same plants were there before them. Among all the flowers of the English springtime the one which they seem to have missed most of all was the cowslip—familiar now in many an old-fashioned garden, but growing wild in English lanes and fields. The settlers looked for it with homesick desire, and gave its name to one of the flowers with which some of them must have been familiar in England—the caltha or marsh marigold, which brightens wet meadows in the early spring. An April without cowslips would have been too much to bear.

Next to the cowslip the best loved flower of English lanes and hedges is the hawthorne, or May, which is used as a hedge plant everywhere. It did not grow

in New England and its name was therefore appropriated for the trailing arbutus which, with the most different habit of growth, in color and in shape of blossom distantly resembles it and which grows abundantly in the sandy woods of eastern Massachusetts. Linked by association, through the ship which brought the Pilgrims, with the lost home fields of England, the Mayflower has always been peculiarly dear to New England people.

The hickory nut, unknown in Europe, they called walnut. The savin, which Governor Bradford rightly calls a juniper (as the crows know, who travel miles to feed upon its blue berries) they called cedar—a name which is popularly given in eastern America to at least four different trees.

So, as nearly as they could, our forefathers re-established the names and ways of the old home in the new land, not foreseeing that their children as they spread and peopled the forests and the prairies would carry with them the same homesick longing for the New England which they had founded, loving its hills and shores and woods and spreading its names and traditions from the Atlantic to the Pacific in the years to come.

Consolation

Beside the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there,
He smiled—"Be not afraid!"

"Lord, thou hast conquered death we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled—"She is not dead!"

"Asleep, then, as thyself didst say,
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away."
He smiled—"She doth not sleep."

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache."
He smiled—"She is not gone!"

"Alas! Too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled—"There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled—"And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled—"Abide in me!"

—Rossiter Raymond.

Sabbaths in the Old Parsonage

BY SARAH F. ABBOTT, ANDOVER

I may as well admit to begin with that I can remember distinctly seventy-five years back. The Sabbaths began on Saturdays always. If it was a visiting day with the children, or an excursion to the beach was planned, we were required to be at home before sunset. Sleds and dolls, and playthings and work were all laid aside. The Sabbath meals were all in the big brick oven, and very appetizing meals they were, as my memory paints them. What quantities of rich, juicy, sweet apples were baked in those brick ovens, and how good they tasted in the delicious

milk of the morning breakfast, for us children! In winter there were extra preparations. The big back logs and the supply of large solid wood for the huge kitchen fireplace were never forgotten. Shoes were blacked and the clean clothes all ready to don in the morning.

Then the quiet Saturday evening began, but I do not remember a wearisome feeling about it. We were eleven children, and there was no chance for loneliness. Sabbath school lessons were looked over, our inevitable Assembly's Catechism learned. But even that was not burdensome, for we younger ones had never more than two, sometimes but one question and answer to learn, in addition to the review of all the preceding ones, and having heard the jingle of the older ones repeating them every Sabbath from our babyhood up, they almost "went themselves." Looking over our Sabbath school books to be returned closed the pleasant evening.

Those Sabbath mornings stand out in my memories of childhood scenes. Each of us repeated a verse learned for that day's family worship. There may have been a sameness in the singing selected, for I always recall "Safely through another week," or "Thine earthly Sabbaths, Lord, we love," or "Another six days' work is done."

It would have been a punishment not to go to meeting. As soon as a child was two years old, or had learned to sit quietly during family prayers, he was allowed to go, as a privilege, and how proud we were when we were considered discreet enough to sit next to the baby, in that great square parsonage pew. Once or twice only within my recollection one of the wriggling, restless ones was threatened with being sent up into the pulpit, but the threat never had to be carried out. Once I remember there was an instant's pause in the sermon, and my father looked down into the pew, but that was enough. Sometimes we watched the great sounding-board hanging over his head, and could fancy we saw it swinging, and then hold our breath in fear that it might come down.

My father's sermons always contained some interesting illustrations for children, and never seemed to me long, even in those cold winter days, with no stove or other means of warming than the little foot-stoves carried by nearly every family. (I have one now, a precious souvenir.) Then our big kitchen fire came into full requisition. The parsonage was but a few steps from the meeting house, and scores of people in sleighs and on foot stopped to replenish their stoves at our kitchen fireplace. At noon they came again, and during the short intermission of only one hour in winter the kitchen was virtually given up to the use of these worshipers from a distance.

Storms made little difference in their attendance. How we children exulted in those blocking-up snowstorms, when the people traveled with their ox teams and long wood sleds, breaking out the roads as they came, loaded down with men, women and children! It was a great treat when they stopped at our door and took us all on too, for boards and benches made those sleds almost as capacious as the street cars of today.

Unless a strange minister was present there was no formal lunch during these

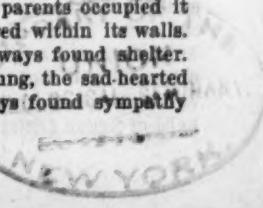
short intermissions. The open fire in the sitting-room was sufficient for the cup of tea for any who desired it, and it was a privilege we often had to carry tea to the older people in the kitchen, or invite them to share it with the family circle. It was always a pleasant sight to see the great wooden "settle" drawn up before the fire, affording a warm, restful place, while its high back was a constant protection from the cold draughts of air. Ample provision was made for the refreshment of the children on their return from the short session of Sabbath school.

Who of us could ever forget the generous supply of short gingerbread that Rebecca always made on Saturday? Alas! I have good reason to remember it as long as I live. One noon I timidly ran the gauntlet of the kitchen, full of elderly people, through to the pantry, and began to forage for supplies. Away up on an upper shelf stood a large, shining milk pan. Doubtless the gingerbread had been set up there to cool and to keep. I had on my new green circassienne dress. It was my glory and my pride. It was new first-hand, and not made over from the three older sisters' gowns in turn. I climbed upon a chair and then upon a flour barrel, and then could just reach the edge of the pan. It was heavy; I tipped it, and—a deluge! a fall! a suffocation, a gasping, gurgling, and I was surrounded by the strangers and the household. Thanks to the yielding cloth door of a cheese-safe opposite, my neck was not broken, but my heart was.

A big pan of milk had been set to raise cream for a special purpose. The cream was thick enough to lift with a knife. My eyes, my mouth, my hair and, worst of all, my dress, *my new dress*, all came to grief together. What a downfall! Dear mother, always ready and always patient, washed open my mouth and eyes, and external damages were repaired temporarily, but I have never looked for gingerbread in high places since. When, after much soaking and soaping and washing, the new frock was again presentable, the only criticism I ever heard was: "It was well it was green."

It was still early when the second service was ended, and the ample dinner from the Saturday's baking was soon smoking upon the table. There was leisure afterward for our catechism. I remember now the special seats we used to choose, reciting in the order of our ages. Then followed the singing, each in turn selecting a favorite hymn or song. If baby chose "Hush, my dear, lie still and slumber," it was sung just as readily. Then, if we could persuade our father and mother to sing "Fly like a youthful hart or roe," or "While shepherds watched their flocks by night," we were all happy, and even baby would laugh and sing in chorus.

Those were happy days. It was a happy home. The dear old house that received our mother as a bride, nearly a hundred years ago, has just been torn down to make room for a more modern, more elegant parsonage. During the more than fifty years that our parents occupied it no death ever occurred within its walls. There the weary always found shelter. The aged and the young, the sad-hearted and the joyous always found sympathy and love.



Closet and Altar

It is good for me to draw near to God.

Perhaps we have all of us yet to fathom the meaning of the sentence in the creed, "I believe in the Holy Ghost." I am sure that we have no notion of what God could make us to be and give us to have and call us to do and help us to learn and enable us to suffer and permit us to enjoy, if we would but try to understand our Lord's own words: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Whatever hesitation there may be about our other prayers, there need be none with this. It is *enjoined* on us to "be filled with the Spirit."

—Bowen.

To believe, not because we are learned and can prove, but because there is something in us, even God's own Spirit, which makes us feel light as light and truth as truth—this is the blessed faith.—F. W. Robertson.

If any life is narrow and selfish, barren and unfruitful, it may be taken for granted that the place which the Holy Spirit occupies in it is a very small one. Where there is little practical outcome in the life there has been but little incoming of the Spirit into the heart. Outflow and inflow will always correspond.—James M. Campbell.

Religion is the spring water of life; creeds are but reservoirs of stone.—Bliss Carman.

March on, my soul, nor like a laggard stay! March swiftly on. Yet err not from the way Where all the nobly wise of old have trod—The path of faith made by the sons of God.

Follow the marks that they have set beside The narrow, cloud-swept track to be thy guide: Follow and honor what the past has gained, And forward still, that more may be attained.

Something to learn and something to forget: Hold fast the good and seek the better yet: Press on and prove the pilgrim hope of youth, That creeds are milestones on the road to Truth.

—Henry Van Dyke.

PRAYER FOR FOREFATHERS
D.B.Y.

Merciful God, whose works are seen among the nations of the earth, we bless thee for the good inheritance of our own land. Thou didst sustain our fathers on the sea and keep for them a safe abode amid the perils of an unknown shore. We praise thee for the good example of their constant faith. Thou hast made them fathers of a multitude and leavened a continent with their thought. Teach us to follow in the path of their obedience and to finish the work to which thou hast called us in the same spirit of manly faith and patience. Leave us not, O God of our salvation, lest we prove unworthy of our fathers' hope. Let thy presence go with us and with our children while the earth remains for labor and reward. Pardon our sins according to thy loving-kindness. Enlarge our inheritance in strength and righteousness. And be our God and Father evermore, for the sake of Jesus Christ. Amen.

Chat About Women

An athletic association for women and a Swedish woman's club, the first ever organized, it is believed, are among the latest departures in Chicago.

Lady Henry Somerset, whose health has made it necessary to live almost in retirement at Eastnor Castle, has just finished modeling a statuette of Francis Willard.

"Little Opportune" was one of Miss Willard's pet names for Anna Gordon. Sometimes, also, she laughingly called her her "Organized Providence."

All success to the Woman's Health Protective Association of New York, which is making an effort to have the steps and straps on the trolley cars lowered! Let us hope that this humanitarian movement will extend to other cities and towns.

Miss Helen Gould, in acknowledging the resolutions of the Municipal Assembly of New York, thanking her for her services during the war, said: "It did not seem as though I deserved any thanks from the city, for an American woman should stand ready to serve her country to the extent of her ability."

Few modern actresses have the modesty and refinement of the late Lady Martin. When she was Helen Faust, the popular and versatile actress, a publisher once asked for her portrait. She courteously declined, saying: "The public should know neither our features nor our fortunes, save in the exercise of our art."

It is appropriate that a woman—Miss Josephine Chapman—should be appointed architect of the new Woman's Club House in Boston, to be built on Beacon Street, almost opposite the Congregational House. She will be assisted by Mr. C. H. Blackall, in whose office she worked before setting up for herself in the Grundmann Studios. Miss Chapman's success in designing and superintending the building of the Craigie dormitory, Harvard, is proof of her ability as a practical architect.

Miss Parlos, in a recent lecture at the Boston School of Housekeeping, gave this sensible advice: "The equipment of a house should be in accordance with the style of living and the number of pairs of hands to do the work. It not only is foolish but criminal to arrange and furnish a house so that the work is double what the available hands can accomplish without going beyond their strength. A large percentage of the housekeepers of this country break down from this cause. It is not uncommon to find the mistress and one servant doing all the work in a house so large and furnished in such a manner that there is work enough for three or four pairs of hands."

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

99. HAVE YOU SEEN IT TOO

The old witch in the fairy tale saw IT. She was on quite friendly terms with a certain hideous monster who was the terror of all good people. She saw him drown nice little children and timid old ladies time and again; so there is no doubt she saw the thing of which I write.

Now all this belongs to the time of which fairy books tell, yet a little girl saw IT a few days ago. A long time she chased it about the garden, admiring its slender body, encased in its glittering metallic uniform and its wings of shimmering gauze. No wonder she thought it very beautiful!

And I saw IT in London one dark afternoon. The fog had been so thick drivers could not see an inch before them; and now, when this

fog had lifted a little, I saw before me the evidences of a dreadful collision. The heavy old vehicle lay on top of the lighter one and both were complete wrecks. I often wondered if the drivers escaped unhurt from that violent encounter.

MABEL P.

100. TRANSPOSITION

Five o'clock tea is daintily spread
With ONE of the choicest quality;
And 'here at table, at its head,
My lady presides and TWO to me.

Swiftly the time flies past for me;
And now I am warned by the setting sun
That the time has come which us two THREE,
And my call, as well as my FOUR, is done.

H. L. B.

101. CHARACTERISTIC INITIALS

1. Practiced Beatitudes.
2. Faithful, Earnest, Winning.
3. Resistless, Persevering Hero.
4. Intensely Magnetic.
5. Famous Religious Hymnist.
6. Hallowed Generosity.
7. Just, Gentle Writer.
8. Kindergarten's Delightful Writer.
9. High-minded, Wise, Loving.
10. Pleasing Literary Devotee.

E. E. PETTENGILL.

102. CHARADES

I.

Through flowery fields the FIRST doth roam;
The SECOND in the sun is seen;
The LAST outlined its course with foam;
The WHOLE leads in the summer's sheen.

II.

The FIRST is found in company,
The SECOND in a nunnery,
The LAST is in a drumbeat heard,
The WHOLE reveals a doubtful word,
Which must be reckoned, 'tis confessed,
A perfect riddle e'en when guessed.

NILLOR.

103. TRANSPOSALS

CUTE PERSON, I? I should say I am. I always have a SPRUCE TIE ON. I have made some valuable discoveries, too. I have discovered that those who PINE TO CURSE are likely to SECURE NO TIP on account of their sour looks; that if a RESCUE POINT to anything, it is to the heroism of the rescuer, to the safety of the rescued, or to both; that an unguarded pot of gold in a public place is an INSECURE POT; that every glaring evil ought to have ITS OPEN CURE so open that all may know that it is cured; and that a high office entailing but little or no care, responsibility or labor, yet paying a high salary, is a TOP SINCEURE. Notwithstanding all this, if there were nine others like me, some might call us TEN PRECIOUS fools, and yet we might enjoy OUR NICE PETS and be able truthfully to assert that none of us has ever been guilty of WHOLE, unless, indeed, in perpetrating this tangle, I myself have been.

T. H.

ANSWERS

98. 1. Foxglove, Jean Ingelow.
2. Arbutus, Whittier.
3. Dandelion, Lowell.
4. Hyacinth, Shelley.
5. Daffodil, Wordsworth.
6. Linnaea, Emerson.
7. Primrose, Keats.
8. Bluet, Jones Very.
9. Morning glory, H. H.
10. Hepatica, Lowell.
11. Bri'er rose, Lucy Larcom.
12. Fringed gentian, Bryson.

Recent solvers of tangles were: Abbie A. Tidd, Westboro, Mass., 89; F. E. D., Newton, Mass., 89, 93; Nillor, Middletown Springs, Vt., 89; Emma White, Lowell, Mass., 89, 93; S. B. M., Atkinson, N. H., 97; C. A. B., Wareham, Mass., 94; Ernest, Hyde Park, Mass., 94, 95; Nillor, Middletown Springs, Vt., 94; L. S. M., 97. There were no solvers of 91, 92 and 96. Nillor congratulates himself on having answered correctly one of Mabel P.'s tangles, yet thinks his answer of 88 about as good as that given by the author. "'Shots' will do for kodaks," he says, "but how about 'cartridges'?" If Nillor were an amateur photographer, like Mabel P., and probably a great many other tanglers, he would doubtless be familiar with film "cartridges." An extra letter in the published answer of Nillor's 91 may have given a wrong impression. The answer should have read, "An a-cross-tick."

The Conversation Corner

IT was twenty-four miles, the Quinnettsit pastor said, from Connecticut to Massachusetts—that is, to the point I wished to reach that night. The road took me along the shore of the long pond in Webster, which although not called Quinebaug has the *quinniest* name of any pond I ever saw. It is often called *Char-gog-ga-gog-man-chog-a gog*, but that, it ought to be distinctly stated, is not the correct name. The Indians never could have taken time to say all that, if they wished to tell their boys to go there to catch some fish or kill a deer. The true name, Miss Larned told me at Quinnettsit, was only *Chau-bun-a-kun-ga-maug*, which had been corrupted (by adding the name of another lake) into the *gig-a-goga* above given. The meaning of it, according to Miss Larned (see also Trumbull, the great authority for Indian names), is "the fishing-place at the boundary."

Two calls in Webster reduced my time, so that I had to push on through Manchaug, one of the Indian "praying towns," without even inquiring for its site. The sun was setting as I rode through Oxford—the present name of Manchaug, according to the guide boards—and gave me no help at all when I came to a sign that the State road was being repaired, and to another with a red light where a wide excavation stopped all passing. But I got over the one and around the other, passing in the darkness along the base of Pakachoag Hill, the site of another missionary settlement, visited by Eliot and Gookin two hundred years ago, which in an earlier part of this century I used also to visit—although not to see the Indians. But the Apostle Eliot and his comrade found only Nipmucks and wigwams where now is the large and beautiful city of Worcester, with its thousands of happy homes and its score of churches of the Pilgrim faith and order. The world does grow, and grow better, as we look back!

When the weather let me go forward from Worcester, I did not follow the Nipmuck deputation, as I might have done, through Hassanamesit, now Grafton, but took General Washington's route of 1789 through Shrewsbury. One object was to visit the ancient residence of Gen. Artemas Ward, who was made "Commander in Chief of the Massachusetts forces" by our Provincial Congress at the beginning of the Revolution. The house is very large, and a fine specimen of the olden style, having been built long before he occupied it in 1762. The accompanying picture of it was taken by a Worcester gentleman, a special friend of the Corner. The great-granddaughters of General Ward reside in the old home, and most courteously showed me its ancient rooms and many relics of their honored ancestor. A curious link of connection between the

two great wars of our history was that in this home of the first general of the Revolution I was introduced to one of its guests, the daughter of the famous "Drummer Boy of Shiloh," and the "daughter" of various Iowa regiments. Another guest was a bright English boy of American birth—perhaps he will be ready for patriotic service in some possible war of the next century between the Anglo-American Alliance and Turkey!

Opposite the Ward homestead are the ruins of a still older house, where the general was born. I remember visiting that house in my boyhood and seeing the diamond-shaped window-panes in sashes of lead, and made note in my diary of the occupants of the Ward house proper—one of whom, then a boy, is now an honorary member of our Corner in California. General Ward died in the last year of the last century (my recent visit was on the exact anniversary of his death), but on my first visit I talked with an old man

Earl of Aberdeen; Viscount Formattine, Baron Haddo, Methlic, Tarves and Killie, in the Peerage of Scotland; Viscount Gordon of Aberdeen, County of Aberdeen, in the Peerage of the United Kingdom; Baronet of Nova Scotia; Knight Grand Cross of Our Most Distinguished Order of St. Michael and St. George, etc., etc., Governor-General of Canada.

Immediately below this, the paper copied the proclamation of our President, signed "William McKinley." I think I like the simplicity of the latter better than the "superior style" of the other!

HAVERHILL, MASS.

My Dear Mr. Martin: Your letter and the picture came. Papa gave it to me on the train as we were going home from my Grandma's in South Weymouth, where we went for Thanksgiving. I am in the second grade. I am seven years old tomorrow. We are having a big snowstorm today, so we cannot go to church. I have just been promoted from the Infant Class in Sunday School to the second class. Papa and I go to walk in the woods every pleasant afternoon in the summer, because we love to talk about the birds and hear them sing. I love birds. I thank you very much for remembering the little boy you met on the train. With much love,

NORMAN K.

I could not help but remember the boy, for one day when I was late and got on the rear end of the rear car he gave me a part of his seat. While we were talking an express train suddenly dashed past us, and having my kodak in my hand I aimed at the train, promising the boy a picture if one was obtained. It happened to come out all right, and of course I sent him one. There were a great many bigger folks than you, Norman, who did not go to church on that Sunday of the

great snowstorm. What a fearful Sunday it was for ships at sea and for many homes on the shore! The morning I got this letter I was talking with a little boy about the roller-coaster we rode on last summer at the beach, which the papers said had been destroyed. When I got on the train an hour later it was not a boy but a man who offered me a seat, and when we talked about the storm, I found that it was his roller coaster, and he told me how it was torn in pieces by the wind and tide. But he is going to build another, so we children can still have our ride when we visit the beach next summer.

Norman is not the only boy who went to Thanksgiving. I was at the Congregational House the day before and met one set of Corner children going to their grandmother's in Palmer, and another set (who spent last Thanksgiving in Japan) going to their grandmother's in Manchester. Blessed be the grandmothers—and the grandchildren, too!

[Sorry—but I had to omit paragraph about "an important English boy," which something above "reminded" Mr. Martin of!—D. F.]

Mr. Martin



who remembered him very well. This older house was a famous tavern, into which "Old Grimes" (ask your grandfather who he was) once rode, without dismounting from his horse. (I did not see him do it, but read it with many other reminiscences of the past in Miss Ward's "Old Times in Shrewsbury.") As I rode my horse on towards Boston, I passed another ancient tavern, Farrar's, afterwards Pease's, where General Washington stopped to get a glass of wine! Mr. Pease was more famous than his inn, as the father of stagecoach travel in New England, his coaches (between Boston and Hartford) reaching Northboro the first night and Brookfield the second. That was in 1783.

Now for letters; first from a friend in

HALIFAX, N. S.

. . . No Thanksgiving on this side of the line, do you say? My dear sir, we were a month ahead of you in proclaiming it, and then look at the superior style!

W. B. K.

He sends a Canadian paper containing the proclamation in "superior style":

WITNESS, Our Right Trusty and Right Well Beloved Cousin and Counsellor the Right Honorable Sir John Campbell Hamilton-Gordon,

LITERATURE

BOOK REVIEWS

DR. TUCKER'S LYMAN BEECHER LECTURES

The Yale lectures on preaching for the current year were delivered by President Tucker of Dartmouth. Their specific topic is *The Making and the Unmaking of the Preacher*. The difficulty of discussing some phase of the same general theme without repeating too much of what has been said by previous lecturers has been overcome skillfully by Dr. Tucker, although he is the twenty-sixth in the succession. The volume composed of his eight lectures is full of practical and pertinent help, not only for theological students but also for pastors. Opening with a study of preaching under modern conditions, and pointing out that modern preaching puts emphasis on the humanity, authority and the faith of the preacher, he passes to the making of the preacher by education. In this lecture the office of education to develop and furnish, to give contact with the mind of one's time and to give access to the truth are taught, and attention also is directed to certain desirable influences, especially that of some inspiring personal character as an example. Then comes the study of the unmaking of the preacher, through yielding to his temptation to be unreal, his lack of wholesome criticism, his danger of the dissipation of personal energy from frequent changes of pastorate, and most of all from lack of humility. The Preacher and His Art, What the Preacher Owes to the Truth, What the Preacher Owes to Man, the Pulpit and the Church, and The Optimism of Christianity are the subjects of the remaining lectures.

Those on The Debt of the Preacher to Truth and to Man perhaps are the most important in the series. A specially useful feature of the former is the valuable statement of the preacher's obligation to see that the truth reaches men by his means through the sufficient and proper motive, and of the latter the enforcement of the necessity that the preacher's love for man rise above sentimentalism and become a true spiritual passion. The discussion, in the next lecture, of the preacher's liberty of thought and conception is an earnest plea for liberty within the church. In Dr. Tucker's own words:

If the point is of sufficient importance to really contend for in the name of freedom, it ought to be sufficient to contend for in the interest of truth. If, again, the truth which the church holds seems to him to need a large interpretation, I think that he ought to try to make room for it in the church. The liberty of being allowed to stretch one's self a little further, of being a little freer than others, is, after all, a small notion of liberty. Real liberty consists in making the church roomy enough for all who want to hold the interpretation of the truth in question. That is something worth contending for. To give a broad truth standing, that makes all men free. To make one man free and leave the truth in bondage, that leaves other men bound.

Equally pertinent is his following plea for the reviving of a dull, dead church by working within it, rather than upon it from outside. The last lecture is a glowing yet temperate setting forth of the new courage which is inspiring Christianity and the new objects to which it is directing its efforts, as well as the nobler, finer prospects which lie before it. It is a fitting close to an enlightening and inspiring series of addresses. Whether they were written and read, or were taken down from the preacher's lips while he spoke without notes, we do not know, but they have the earnestness and force of the best quality of well-prepared but unwritten discourses. [Houghton, Mifflin & Co. \$1.50.]

THE BOOK OF THE MASTER

Mr. W. M. Adams has made a specialty of Egyptology for many years and has given particular attention to the religion of the ancient Egyptians. His present volume embodies his

conclusions in regard to a matter about which others have speculated freely but which no one else has mastered to anything like the same degree—the interpretation of the religion of Egypt by means of the secret passages contained in the great pyramids described in the Book of the Master of the Secret House, more commonly called the Book of the Dead. Mr. Adams may press his theory too far, but apparently he has made out his case substantially and with singular success. His main contention is that the Book of the Master contains a ritual based upon, and impossible of execution without, the various passages and chambers of the Great Pyramid, so that it was a book of instructions for those who were initiated into the rites of the priesthood and passed up to the highest degrees. The correspondence as he draws it out in these pages is close and there seems to be no room for doubt of the trustworthiness of his inferences.

Any one who has penetrated the Great Pyramid, and remembers it, will perceive readily the pertinence of the extracts from the Book of the Master and the possibility of their tremendous significance. Mr. Adams at times becomes highly rhetorical and almost loses himself in clouds of glowing words. But for the most part he is clear enough and his pages abound in deep interest. Whether all which he assumes to have been understood by a client Egyptian be true or not, and whether the neophytes ever saw such visions and entered into such rhapsodies as he imagines, it hardly can now be doubted that the book and the pyramid sustain a mutual relation, that the construction of the pyramid is to be understood accurately only by the aid of the book, and that pyramid and book together point to the true meaning of much of the ancient Egyptian religion. This is worth being known even if much which Mr. Adams superadds be disregarded, and his is the credit of having proclaimed it. [G. P. Putnam's Sons. \$1.25.]

RELIGIOUS

Rev. M. J. Savage is regarded by many Unitarians as a leading representative of their views. His latest volume, *Our Unitarian Gospel* [G. H. Ellis. \$1.00], is a series of sermons preached last year in the Church of the Messiah, New York. The opening page of the book is the key to its character. It is dedicated "to those who believe that the message of God to his children must be one of life and hope instead of a theology which teaches death and despair." Mr. Savage thus presents his view of Unitarianism and of evangelical churches. He caricatures evangelical beliefs, vehemently repudiates the caricatures, claims for Unitarianism exclusively much of what is held by evangelical believers and glories in the superiority of his sect. And their chief glory, he thinks, is that they profess no common belief except their belief in freedom to disbelieve. The subjects discussed indicate the purpose and temper of the author's preaching. Among them are: May We Question the Creed? Why Have Unitarians no Creed? Morality Natural not Statutory, and Why Are Not All Educated People Unitarians? This last question Mr. Savage answers by saying it is because they naturally repel new ideas, will not take the trouble to investigate, are afraid they will fail in ambition for office in the church, or for other reasons of self-interest. Mr. Savage appears to take much satisfaction in the courage which he and those who accept his views have shown in casting off the beliefs to which most Christians are in bondage. Still, it must be something of a cross to be always posing as an apostle of light against the dark background of the insincerity, stupidity and ignorance of the multitude who believe they have found forgiveness of sins through faith in Jesus Christ.

Mr. Savage is an interesting preacher, but no orthodox believers would go to this book to find a fair statement of their beliefs. We cannot think all Unitarians would find satisfaction in its exultant iconoclasm.

A collection of talks by Rev. M. W. Reed in the Broadway Temple at Denver, as we suppose, on Sundays, makes a tasteful little volume entitled *Temple Talks* [Bowen-Merrill Co.], in which a great deal of wisdom is condensed into a small compass and so put before the reader as to make its desired impression. The Temple Association, under the auspices of which these talks were delivered, is unsectarian, and its membership has no ecclesiastical connection, being open to all who believe in the fatherhood of God and the brotherhood of man, without assent to any creed or constitution. These talks are on such subjects as the Evolution of the Tramp, Socialism, Suicide, Père Marquette, Emma Abbott, Wendell Phillips, Easter, etc. They are homely, sensible, uplifting talks, not very definitely religious—not so much so as they easily might have been without lessening their attractiveness to the common people—yet making for practical righteousness in conduct and readable in their form.

Another volume of sermons from that prolific author, Dr. L. A. Banks, is *The Unexpected Christ* [W. B. Ketcham. \$1.50]. They are evangelistic discourses, and the volume contains thirty or more. They are popular in quality and present truth with many illustrations and in a glowing and striking form. They are intended to produce immediate results, and they press home the vital truths of Christianity with strong effect.

Rev. M. F. Sadler's *Commentary on the Galatians, Ephesians and Philippians* [Macmillan Co. \$1.50] is republished for the third time and continues the useful and serviceable series of commentaries associated with the author's name. It is intended for the ordinary reader and scholar and meets his needs very well.—Rev. H. B. Warren, formerly, if not now, one of our naval chaplains, in *There Go the Ships and After Many Days* [C. W. Moulton. \$1.00], two similar publications bound together, has compiled a collection of religious selections in prose and verse, including extracts from sailors' letters, his own note-book and other sources, and the result is a miscellaneous but pleasant little book.

STORIES

Of all the romances of adventure which have come under our notice, and they have been many, we put Mrs. Schuyler Crowninshield's *Latitude 19°* [D. Appleton & Co. \$1.50] at the head in respect to boldness of conception and uncanniness of incident. It is quite the equal of any other which we recall in the dramatic quality of its style. It outdoes Rider Haggard himself. It is a story of the West Indies in the year 1820, and it depicts the adventures of a shipwrecked company, who encounter pirates of the most depraved and abandoned sort, and who come into dreadful relations with the devotees of the Vaudoux worship, not to mention other perils and adventures of themselves as thrilling as they are numerous and diversified. It is a tragic and exciting story from cover to cover, yet the author has afforded a certain relief from the strain of its tension in the love affair of the hero and the heroine and other lighter touches which the reader will easily recognize. The book is as powerful as it frequently is grotesque.

The third of the intended series of four novels, covering the period of the Franco-Prussian War and the Commune, by R. W. Chambers, is *ashes of Empire* [F. A. Stokes Co. \$1.25], and it is the last to appear, although its place is between the other two of the series already published. It covers the period of the siege of Paris, from the catastrophe at Sedan to the surrender of the city to the Germans. It is a portrayal of the life of two Anglo-Saxon newspaper correspondents during the vicissitudes of the siege, and with their fortunes are closely interwoven those of two young French sisters, who become their wives. The author is skillful in representing personality, but the book is even more com-

mendable for its wonderfully distinct and vivid portrayal of the development of the successive phases of the siege as they presented themselves to the occupants of Paris, the changes in public sentiment, the conduct of different classes of the people and the terrible straits to which all were reduced. The interplay of countless conflicting motives and hopes is described with masterly success, so that the book possesses evident and considerable historic value and is far more than a mere romance. It is needless to add that it is engrossing from cover to cover.

Pemberton [H. T. Coates & Co.], by Henry Peterson, was published first more than twenty-five years ago, but it abundantly deserves reissue. It is a story of the Revolution, in which Major André and Benedict Arnold figure conspicuously, the scene of most of the narrative, however, being Philadelphia and its region. It is a finely conceived picture of life among the royalists and also among the patriots in the bitter days of the Revolution, and is one of the most faithful of the many modern reproductions of the probable temper and conditions of the times. It is a fine piece of work as a mere story also, and its romances are interwoven so skillfully with its thread of history that it is a hard book to lay aside.

The Associate Hermits [Harper & Bros. \$1.50] is a new story by Frank R. Stockton. It describes some camping-out experiences of a middle-aged man and his wife, who take their daughter's wedding journey for her, leaving her to enjoy the comforts of home. The incidents of their camp life and the various individuals who share their experiences are so maneuvered as to make a tale serious enough to seem probable for the most part, and yet decidedly comical. The young lady reader will probably conclude to make her own wedding journey instead of sending her father and mother to do it for her, but she will be much interested to know how that here described turns out after she has begun to read about it.

The Adventurers [Harper & Bros. \$1.50], by H. B. M. Watson, is almost equally improbable but less sensational, although the seeker for sensation will not discard the book. It is a story of search for hidden treasure, by two rival parties, in the recesses of an ancient English castle, and their plottings and counterplotting, and especially their occasional union of forces and agreements in plan and effort, involve an audacious use of possibilities. The story is well sustained up to its tragic climax, but is purely a story of adventure without any purpose but that of exciting the reader.

In *The Cost of Her Pride* [Lippincott Co. \$1.25] Mrs. Alexander has written a story of middle-class English life and love, in which positive and striking types of character are contrasted, and the mistake which a girl makes in marrying without love, piqued by a thoughtless remark which she overheard from the lips of her lover, is explained in its unhappy consequences. None of the principal characters in the book are especially interesting and those best sustained from the artistic point of view are not the ones whom the reader is most likely to enjoy. Still the book has a certain satisfactory movement and moral.

Heredity working out its natural results for good and ill is the motive of *Jefferson Wilder* [Baker & Taylor Co. \$1.25], by Elizabeth Glover. It is a tale of New England individuality, and the author has shown considerable discernment as well as descriptive ability in the delineation of character. It has little else to recommend it, but in this particular it is a somewhat unusual piece of work, and, without being exactly engrossing, is entertaining and somewhat suggestive.

Young musicians, such as he who is described in *Philip, the Boy Violinist* [Lamson, Wolfe & Co. \$1.25], by T. W. O., are rare. Yet the reader of the book does not stop to inquire how likely the story is. It is written with a special grace of style, and the young

hero wins regard at once. The story is one of strong emotions and their results and, if a little sad, is none the less pleasurable and certainly is an excellent piece of work.

The Lake Superior mining region is the scene of *A Copper Princess* [Harper & Bros. \$1.25], by Kirk Munro. It is a somewhat unusual story of the adventures of a young mine owner, bankrupt and unaware of the value, and even the location, of the mine in which he is a part owner. How he finds his property and then discovers and establishes its value, together with the inevitable love affair, is narrated in a bold and graphic fashion in these stirring pages.

JUVENILE

Mr. Edward Stratemeyer has followed his *Under Dewey at Manila*, which we noticed a week or two ago, with a companion book, *A Young Volunteer in Cuba* [Lee & Shepard. \$1.25], another volume in the Old Glory series. The hero joins the United States army as a New York volunteer and participates in the campaign which ended in the fall of Santiago. It is a narrative which does not err on the side of tameness, but the boys will like it none the less and the general spirit of it undoubtedly is fairly truthful, while it is based largely on careful historical study. It is sure of many readers.—The Lothrop Company has issued another charming story for boys and girls, *A Little New England Maid* [\$1.00], by Kate Tannatt Woods. It is dedicated to the Thought and Work Club of Salem, and it preaches without the form of preaching and inspires as genuinely as unconsciously. It is a wholesome and lively little story, which portrays New England people and scenes successfully and which all young people will be glad to read.

Bilberry Boys and Girls [Lothrop Publishing Co. \$1.25], by Sophie Swett, is another story for young people, the author of which knows well how to engage their attention and hold it also, and how to use an opportunity, once gained, of impressing wholesome principles without seeming to do so. This is a genuine and living story but it also points a useful moral or two, yet so delicately that the impression is made upon the reader almost without his knowing it.—*Reuben's Hindrances* [Lothrop Publishing Co. \$1.25] is another story by Panay. It is pre-eminently for boys and it shows them how hindrances and difficulties may be made stepping-stones. —James Barnes, that always stirring writer, in the *Hero of Erie* [D. Appleton Co. \$1.00], describes Commodore Perry and his historic experiences afresh and in a thoroughly pleasant and impressive way.

The Strange Adventures of Billy Trill [Estes & Lauriat. 50 cents], by Harriet A. Cheever, has for its hero a canary bird and he soliloquizes in a lively and amusing fashion, as many a boy and girl will find out on Christmas morning.—*Two Little Every Day Folks* [American Book Co. 60 cents], by Carl Foster, is short but breezy and amusing as well as thoroughly wholesome in tone. It will be a favorite.—And so will *The Story of Johnnkin* [American Book Co. 50 cents], by Beth Day, who tells of the experiences of a little boy who fell into various misadventures and got out again all right.—*Buz-Buz* [Lothrop Publishing Co. 75 cents] is a tale of a house fly, by C. S. Pratt, and the little children will be amused and delighted by it. If one can imagine a house fly having intelligence and being able to write, it is easy to see how such a narrative might come into existence.—*Laura's Holidays* [Lothrop Publishing Co. 50 cents], by Henrietta Eliot, is just what a great many little girls are waiting for and they will relish both story and pictures alike.—*A Book of Child Stories and Rhymes* [Lothrop Publishing Co. \$1.25], by Emilie Pousson, is a diversified and dainty collection of poetry, prose and pictures for the younger children. The artist, Mr. L. J. Bridgman, has exhibited rare aptness and skill and the book is a mixture of delights.—Another collection of mis-

cellaneous selections of prose and poetry for the younger children, by Elizabeth E. Foulke is called *Braid-d Straus* [Silver, Burdett & Co.]. It is prettily illustrated and its selections are interesting.

Poetry

In Palestine and Other Poems [Century Co. \$1.00] is a republication of perhaps fifty of the poems of Richard Watson Gilder, with his latest productions included, thus making a choice and delightful collection. Among them are several patriotic poems and those suggested by the careers of Robert Gould Shaw, Henry George, Ensign Bagley and Helen Keller.—*Impressions* [Copeland & Day. \$1.25] contains short poems by Lilla Cabot Perry. They are the sort of poems which one wants to read over and over again. They are good examples of versification, but the form is less impressive than the substance. They embody suggestions born of deep experience, and therefore they touch the more hearts.

From *Me to You* [Lee & Shepard. \$1.00], by Lillian G. Shuman, exhibits power of conception and of versification. Some of the verses are striking. There is considerable difference in the successive poems, but not a few are more than commonly effective in conception, form and execution alike. More attention to form would remove from some of them a certain almost uncouthness, although we suspect that the author is not wholly averse to a slight dash of this characteristic.—*More Rhymes* [Damrell & Upham], by Edith L. Dalton, illustrates the thought of the poet rather than skill in composition, yet there is melody and vigor in most of these productions, and although we suspect that one or two were introduced for special reasons rather than because of inherent merit, we are glad to commend the collection.

Mary I. Lovejoy has prepared a volume of *Poetry for the Seasons* [Silver, Burdett & Co.], in which verses suggested by the varying phases of the year in nature, in the works of different authors, are gathered into a tasteful book. The selections have been well chosen.

HISTORICAL

The first part of *The History of the People of the Netherlands* [G. P. Putnam's Sons. \$2.50], by Prof. P. J. Blok, who fills the chair of Dutch history in the University of Leyden, has been translated by O. A. Bierstadt and Ruth Putnam. There are to be two, possibly three, more parts. This first volume covers the period from the earliest times to the end of the fourteenth century, and this period never has been adequately treated, if it can be said to have been treated at all, in English. Professor Blok puts emphasis in his study upon the development of social, industrial and intellectual conditions. The Dutch nation can be said only to date back to 1588, so that the present volume deals only with primitive peoples and their feudal struggles and growth from the most rudimentary social conditions up to cities and communes. Just attention is given to the rise of the third estate, and the story, without being anywhere quite as picturesque and vivid as we expected to find it, is told with clearness, force and interest. It is a carefully wrought out introduction to the more thrilling periods of Dutch history, which are to be described in the succeeding volumes. It appears to have been translated admirably and is a valuable addition, alike for its ability and the fact that it deals so largely with an imperfectly known period, to historical literature.

The Romance of the House of Savoy [G. P. Putnam's Sons. \$4.00] consists of two handsome volumes, by Alethea Wiel, in which the story of this famous royal house is given, at first concisely and then more elaborately and with special freedom in dwelling upon the prominent members of the family and upon the picturesque and important features of their careers. The political side of the history has been somewhat subordinated, and the emphasis has been placed upon personal

character rather than upon the changes of political fortunes. These, nevertheless, are inevitably interwoven with such a story, and the reader gains a fairly clear idea of all the important events which occurred in the history of the house during the period covered, which is from the beginning of the eleventh to the beginning of the sixteenth century. The style of the work is clear and forcible, considerable discrimination is shown in the analysis and portrayal of personality, and the two volumes, which are freely illustrated, largely by reproductions of old portraits and pictures, deserve a place among works of recognized historical and biographical merit.

A popular illustrated history of the struggle for liberty in the Andean republics and Cuba, entitled *South America* [Doubleday & McClure Co. \$2.00], has been written by Mr. Hezekiah Butterworth. It tells clearly and effectively the story of a portion of our continent too little known to citizens of the United States, but sustaining with us relations always close in some ways and destined to become much closer and more important. Such a book is full of enlightenment, and the author has blended the historical and practical very well in his pages. They convey a good idea of the condition of what often is called Latin America and will do an informing and enlightening work more than ever necessary just at present.

MISCELLANEOUS

Miss Estelle M. Hurll is well known to our own readers through her varied and charming contributions to our own columns. She has had large experience in connection with art study and literature and edited the revision of Mrs. Jameson's *Sacred and Legendary Art*. She has accumulated a great deal of material bearing upon the topic expressed by the title of her new book, *The Life of Our Lord in Art* [Houghton, Mifflin & Co. \$3.00], and she has shaped it into a brief descriptive story of the art which illustrates the principal events in the life of our Lord. Symbolical and allegorical art and the story of the portrayals of Christ are disregarded. The chronological order has been followed and a systematic plan of treatment adopted which much increases the value of the work. The relation of the subject to the life and character of Christ is set forth, together with whatever passage of Scripture bears upon it, the origin and history of its art treatment, the reasons for its popularity or neglect, its appropriateness for representation, the traditional type of composition and its occasional variations, and a description of the leading representative pictures of the subject down to the present time. Brevity, of course, has been necessary. And it is surprising that a volume necessarily so condensed should be so much of a narrative and so full of interest instead of being a mere descriptive catalogue. The student of art, and, indeed, many of the general public, will appreciate the scholarship and the value of the work. It is a treasury of information, and the illustrations reproduce the paintings and an occasional piece of sculpture in a successful manner. The book is primarily one to be studied and kept for purposes of reference, but it also will be read by those interested in its particular theme with the interest attaching to many more story-like works.

Birds that Hunt and Are Hunted [Doubleday & McClure Co. \$2.00] is a popularly written and brilliantly illustrated account of 170 birds of prey, game birds and waterfowl, by Neltje Blanchan, with illustrations by G. O. Shields. It is a scientific treatise in that it describes each bird accurately and is classified according to species, but the body of its descriptive work is popular in character. The illustrations, which are numerous, are full-page and artistically colored, and the book is one which all, particularly sportsmen, will find valuable and entertaining alike for study and reference. It is a handsome publication and the author expresses the hope that

it may increase the knowledge and love of birds so as to promote a public spirit condemnatory of wanton destruction of bird life.—A beautiful book, indeed, is that of E. S. Thompson, *Wild Animals I Have Known* [Charles Scribner's Sons. \$2.00]. It is the fruit of his expert study as a naturalist and in half-fanciful, half-narrative form it gives the personal histories of a wolf, a crow, a rabbit, a dog, a fox, a mustang and other animals. They are fresh, and sometimes quite exciting, stories gracefully told and full of peculiar interest. And the lavish and delicate illustrations add immensely to the delightfulness of the book.—A book of *Cartoons of Our War with Spain* [F. A. Stokes Co. \$2.00], by Ch. Nelan, shows much variety of conception and a large skill in execution, but the book fails in refinement. It might be just as spirited, witty and effective and yet appeal to its readers in a finer spirit and manner. Any one who can conceive of the vulgar creature on the title-page as representing Columbia fails to appreciate many of the most characteristic qualities of our country.

A number of stories of travel have come to hand. One is *Roundabout Rambles in Northern Europe* [Lee & Shepard. \$1.25], by C. F. King, in which, in the form of a story, information about those foreign lands which a tourist visits most frequently is provided. The charm of the book lies in its pictures, and yet there is enough text, and of sufficiently good quality, connecting them to make the book decidedly interesting.—*A Corner of Spain* [Houghton, Mifflin & Co. \$1.25], by Miriam C. Harris, is a natural, simple and thoroughly enjoyable sketch of personal experiences in Malaga and its region. It is well written and highly interesting.

Rivers of North America [G. P. Putnam's Sons. \$2.00], by J. C. Russell, a reading lesson for students in geography and geology, deals with natural laws and their illustrations in a manner somewhat above the interest of the ordinary reader but full of significance for students and specialists. It is a work of exceeding interest to those whom its subject attracts. It explains natural occurrences in a lucid and satisfying way and is the work of a master who also knows how to make his work available for others. It contains maps and illustrations of high excellence.

A Book of Dogs [E. P. Dutton & Co. \$1.00], by E. Nesbit, with pictures by Winifred Austen, is a collection of all sorts of anecdotes, incidents, etc., relating to dogs and is both interesting and beautiful. The pictures are fine.—The *Shakespeare Seasonable Calendar for 1899* [L. C. Poole & Co. 85 cents] contains a quotation from Shakespeare for every day of the year. It is conveniently arranged and handsome in execution and ornament. It is the work of Andréa Jonsson and Luella C. Poole. It will be popular from the outset.

NOTES

— Next year *The Atlantic* is to publish Mrs. Julia Ward Howe's reminiscences of her life.

— The literary executor of Emin Pasha has written a biography of him which will be out soon.

— Lillian Bell is said to be the only Chicago writer whose works are found in London drawing-rooms. Probably they do not abound there.

— The Rhind mathematical papyrus in the British Museum is to be published officially in facsimile, and will renew the interest of scholars in ancient Egyptian mathematical science.

— The late Harold Frederic left a novel dealing with financial speculation in England and the services of titled directors of companies, which will appear before long. It will be called *The Market Place*. Mr. H. S. Mer-

riman in his *Roden's Corner* also has handled the same theme admirably.

— Bismarck's autobiography was contracted for as long ago as 1890, and two volumes of the four were put into type during his life, and were even printed—to the extent of a few copies—so that he saw them himself. They are to appear this month in German, French and English. The two first volumes came down to the death of the Emperor Frederick in 1888.

— Mr. J. D. Barry comments in the *Literary World* upon Hall Caine entertainingly as follows:

The other day I went to the Waldorf-Astoria to hear Mr. Hall Caine hold forth. Though it was pelting rain, I found there a considerable number of ladies and a few sheepish-looking men. Mr. Caine speedily presented his little frock-coated figure and his Shakespearian head with its reddish, pointed beard (I wonder what the exact shade of color of Shakespeare's beard was), and introduced himself in a few sonorous remarks. I had never seen a speaker with so much aplomb; he seemed to be trying to put the audience at ease. He announced that, after all, there were only about a dozen stories in the world, and that he was about to offer a new version of one of them, which he called Home, Sweet Home, and which had already found a notable exemplification in *Rip Van Winkle*. That was an honest and straightforward statement, and it pleased the audience. Then Mr. Caine narrated his tale in a clear voice strongly marked with an English accent, and in an extremely dramatic style. The story, I confess, bored me to the last degree; like Mr. Caine's play, *The Christian*, it displayed a pitifully crude art. However, it had picturesqueness and heaps of sentiment and excitement, and it apparently kept most of the listeners entertained. What interested me most was the revelation that Mr. Caine gave of himself. He has the temperament of the actor; on the platform he carries himself like an actor, and he reads like a clever, though not like a great, actor, and at the same time with a most curious suggestion of the old-fashioned preacher.

Why Education Should Be Christian

President Tucker of Dartmouth College, at the annual meeting of the A. M. A. at Concord, N. H., suggested the weakness of education without religion as its motive and life in these forceful words:

"Knowledge is power" in every sense of the term; and the man or the race that has knowledge stands for power; and every man and every race knows it. And this association, working through education, is working at the very center and heart of the whole business. It is Christian education. Why? Because all pioneer education must be Christian education. Our great foundations on which we have built, lying back in the eighteenth century, were Christian foundations. We are able now to build in diversified ways. There is a separation to a certain extent going on between church and school like that which went on between church and state. Our great universities stand for learning primarily, as our state stands for freedom and justice, but back of it all in those early days stands the foundation of Christian education. It is Christian education that is the pioneer, and no race can get under headway by any other motive whatever. You can't cram knowledge enough into the Negro race to give it headway unless you touch its conscience and inform its heart. You can't inspire any race to go on its large, helpful mission until you have filled that race, not only with an ardor of knowledge, but with the passion of a great consecration.

True religion teaches us to reverence what is under us, to recognize humility and poverty and, despite mockery and disgrace, wretchedness, suffering and death as things divine.—Goethe.

Progress of the Kingdom

THE SITUATION IN TURKEY

Turkey comes to the front in the pages of the *Missionary Herald* for December. There is an instructive article by Miss Susan Newnam, an English woman who has recently inspected with unusual care our missions in Western Turkey. She speaks particularly of the admirable training which the Armenians in the orphanage at Bardezag are receiving. Those who have invested any money in the relief enterprises ought to be gratified with the results already achieved. The influences, both educational, industrial and spiritual, to which they are now amenable will surely conduce to the building up of splendid manhood and womanhood.

Dr. Tracy, at Marsovan, reports a tremendous influx of students, far more than the college can begin to accommodate, even though it has room for 250. He says: "If common human, Christian judgment indicates anything in the case, we ought to have a good, solid, adequate building for Anatolia College."

President Fuller, writing from Aintab, after a year's absence on account of physical prostration, finds that the Armenians as a race have practically accepted the situation and are now bent upon gathering up those remnants of material things and of courage and hope of which they can avail themselves. He sees, however, a great abatement of hope and aspiration compared with three or four years ago. Nevertheless, he believes that the Armenian race has great capacities for reasserting itself, and that the outlook is encouraging for comfortable relations between the Turks and the Armenians. The latter's only thought of national rehabilitation is in connection with their religious faith.

OUR OWN WORK

Legacies Dwindling. The American Board is starting off in this new financial year with a small yet gratifying increase of donations as compared with 1897, but on the other hand legacies have fallen off largely. The regular donations in the months of September and October were \$50,690, while the legacies counted up to the comparatively small sum of \$6,251. In fact, the total receipts for two months are hardly sufficient to carry on the regular work of the Board on its present basis of appropriation for one month.

Send Your Spare Books to Alaska. It is a moving appeal which Rev. L. L. Wirt, who represents the Sunday School and Home Missionary Societies in Alaska, sends from Juneau. He says that during the next four months 7,000 persons will be storm-bound in the vicinity of that point, which he calls "the hub of Alaska." The material needs of those who have drifted thither will be met, as far as possible, by resources supplied on the ground, but Mr. Wirt sees a great opportunity to furnish spiritual help and he dwells upon the desirability of providing good reading. There are only a few hours of daylight, and so the residents spend most of their time indoors. Mr. Wirt and his coworkers have fitted up in the heart of the busy little city a room which they call a "men's rendezvous," where books and games and a cordial greeting await the caller. Mr. Wirt asks for books and suggests that a book social arranged by churches or Christian Endeavor Societies might result in gathering a box of wholesome books, on which he would pay the freight from Seattle, Wn. Sympathetic individuals, however, need not wait for any concerted movement. If persons who read these lines will send a book apiece, by mail, directing it to Rev. L. L. Wirt, Juneau, Alaska, it will be a quick and satisfactory method of providing what is imperatively needed.

The French-American college in Springfield, which is doing such excellent work in pre-

paring men to preach the Protestant gospel to the constantly increasing French population in New England, needs hymn-books for use in the dozen or more services held during the week. It is thought that some church discarding books in order to secure a new hymnal will be willing to spare eighty copies of those which they no longer find serviceable.

OLD GLORY IN THE HIGHLANDS

Several posts of the Grand Army of the Republic have recently sent flags to different A. M. A. schools in the South. For example, the post and Ladies' Relief Corps at Oberlin, O., sent a large flag for the use of Saluda Seminary, North Carolina. Invitations were sent to leading ex-Confederates to assist in making a great patriotic demonstration. The pupils first entertained their friends with appropriate songs and declamations and then adjournment was made to the campus, where the flag was raised by ex-Confederates, a major, a captain and two lieutenants. Teachers and pupils then saluted the flag and sang the Star-Spangled Banner. Patriotic speeches were made by two of the ex-Confederates and by others. Among other visitors were the mayor and other village dignitaries and the United



SALUDA SEMINARY

States commissioner and magistrate with their families.

Our Flag and What It Means was the subject of a recent morning talk at the school. This led to a solemn promise made in unison when the pupils salute as follows: "I will always uphold the honor of our nation's flag." The beautiful emblem presented by Oberlin friends will be unfurled to the breeze on every school day. The flag with pole stands just in front of the seminary building which appears in the picture.

Are there not other posts of loyal veterans of the North who are ready to contribute to the association ten dollars each and thus send Old Glory down to flutter in the Southern wind and to be cheered with honest, patriotic fervor by ex-Confederates as well as ex-Unionists?

C. J. R.

THE WORLD AROUND

Literature for Soldiers. Though the army and navy work of the American Tract Society during the war has not received conspicuous attention, it ought not to be forgotten that this old-time organization has rendered a useful service in the camps and hospitals. Its army and navy publications, prepared especially with present needs in mind, have been distributed in large quantities both East and West. Chaplains have sought them and the Scripture cards and hospital wall rolls have also carried cheer to many wounded soldiers and sailors. In a number of camps books and magazines were placed at prominent centers and were eagerly sought by the men when off duty. There is still a call for such literature, and the society, through its New England agent, Rev. George H. Cate, 54 Bromfield Street, Boston, appeals to the Christian public for assistance.

What Increased Gifts Would Do. The conditions have been so often presented by our own

Board of Missions that they need not be repeated here. The situation on many fields is presented in a pathetic statement by the committee of the Northwestern India Conference of the Methodist Episcopal Church. The committee says:

Scores of thousands within our bounds are still awaiting instruction and evangelization. The work, where present and healthful, must grow, but we are not now endeavoring to extend our lines. Our problem is to save those we have. The falling off in resources, unless remedied, must inevitably leave many thousands practically without pastoral care. Our experience and observation prove to us all too clearly that converts so soon left to themselves and to the deadening and corrupting influence of surrounding paganism will largely be overwhelmed and lapse from Christianity. It is not strange to us that such should be the case when we remember that converts at home would, in small numbers indeed, survive such treatment, though they have an open Bible and ability to use it, which ability of few of our village Christians have as yet attained unto. Lapsed Christians are far more difficult to win a second time than in the first instance. Lapsed Christians are a fearful obstacle in the way of others. The problem of holding these converts, and extending the work in their village communities through them and the agencies required for their care and training, is the one we have to face.

Methodist Gains in India. Bishop Thoburn's wonderful work in India has recently been carefully examined by Bishop Foss as an official representative of the last Methodist General Conference. He brings back a report which more than vindicates the claims originally made. Instead of any exaggeration of the actual facts, it is discovered that the results are more extraordinary than has been realized. The decade ending with this year has marked a tenfold growth, the number of communicants having risen from 7,940 to 77,963. It should be remembered that the Methodist method is often to take in large numbers on probation. There is a considerable increase of scholars in the day school and Sunday school, and the notable fact is that all this expansion of work has been accomplished on a missionary appropriation which is \$4,325 less this year than ten years ago.

All fruits and vegetables imported into Japanese soil quickly lose their flavor and quality. It remains to be seen whether Western civilization will not also deteriorate when transplanted there. Christianity must become native in Japan in order to flourish.

While suspicion is common among Christians of the genuineness of the profession of Christianity by converted Jews, probably no people not Christian persecute more relentlessly those of their number who accept Christianity than do Jews.

If some American newspapers which are trying to show that the moral condition of this country is so bad that it cannot assume the care of colonies should fall into the hands of Cubans or Filipinos, we might expect them to say what a Negro said on hearing a description of England of the same sort: "I see now why God sent Jesus Christ to England first. She was so bad she could not wait."

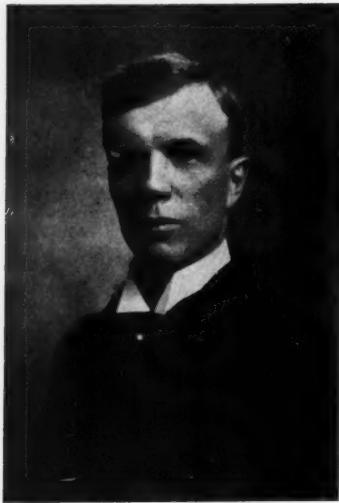
"An Unbiased Observer," in a recent number of the *Japan Mail*, occupies five columns in an attempt to excuse the action of the trustees of the Doshisha for changing those articles of its constitution which were declared in that constitution to be unchangeable. The article is given as the result of an interview with the president, Mr. Yokoi. The writer says in closing that the chief need of the institution is "a mighty baptism of the Holy Spirit upon trustees, officers and students." But he apparently does not know that the first essential for such a baptism must be a return to principles of honesty and righteousness.

The Central Congregational Church, Galesburg, Ill.

In a Series on Alert Western Churches

BY FRANKLIN

This is one of the largest, most benevolent and influential Congregational churches in the State. Three years ago, under the leadership of Dr. A. F. Sherrill, pastor of the Old



REV. C. A. VINCENT, D. D.

First, a union was effected between his people and the Brick Church, two blocks distant, thus giving a membership of 966. Measures were immediately taken to secure a building adequate to the wants of the united congregations. The new house of worship shown in the cut is large and imposing; it is also convenient. There are social rooms, committee rooms and retiring rooms in abundance. The auditorium seats 1,100, a number which may be increased by adding the capacity of the Sunday school rooms, which are separated by sliding doors. The finish is in oak. The windows, of colored glass, are beautiful. Among them are memorials to Dr. Flavel Bascom, Dr. Edward Beecher, former pastors, and Miss Mary Allen West, the first white woman born in the new settlement. For many years Miss West was editor of the *Union Signal*, and one of the most efficient of Miss Willard's assistants. She died in Japan in 1892 when on a journey round the world in the interests of the white ribbon movement. A magnificent rose window commemorates the founders of the town, of the churches and of the college, and a brass tablet in the vestibule will contain more than 100 of their names.

The building is nearly square and measures 136 feet each way. It occupies the site of the Old First. The style is Romanesque, with a tower on one corner 150 feet high. The material was brought from Marquette, Mich., and is of rain drop brown sandstone. The organ is not yet in place. An immense chandelier is one of the interior ornaments. The decorations are in excellent taste. The cost of the building, \$75,000, added to the value of the site, makes the investment about \$100,000. The debt is, or soon will be, entirely paid.

The dedicatory services occupied a week, beginning Sunday morning, Dec 4, with a sermon by the pastor elect, Rev. C. A. Vincent, on The Kind of a Church the Holy Spirit Makes. Addresses were given in the evening by President Gates of Iowa College and by several members of the church. Tuesday evening The Relation of the Church and College was considered by Prof. John Coulter of the University of Chicago and President Finley and Professor Churchill of Knox College. Wednesday evening was set apart for fellowship meeting, at which there were greetings from former pastors, among them Dr. Thain of the *Advance*. Installation services occupied

Friday evening. The sermon was by Rev. H. C. Herring of the First Church, Omaha. Prof. W. B. Chamberlain, Drs. Sydney Strong and E. F. Williams and Rev. Messrs. W. H. Spence and H. K. Painter had the other parts. The next Sunday morning the building was formally dedicated with a sermon by Prof. W. D. Mackenzie of Chicago and an address in the evening by Prof. Graham Taylor on The Social and Civil Service of the Church. A flag was presented by the young men and boys.

There are not many churches in the country which have such an opportunity for usefulness. Here is a growing city with a population noted for its intelligence and love of liberty, a central position in a great State, and Knox College with its six to eight hundred students coming mostly from homes in which they have been trained to revere the Sabbath and honor the services of the house of God. Dr. Sherrill resigned this pulpit nearly year ago. Dr. C. A. Vincent, late of Sandusky, O., began his pastorate in October. He was born in Ohio in 1859, was brought up on a farm, and, with the exception of a single year at Yale Seminary, took his whole course, preparatory, collegiate and theological, at Oberlin. He received his doctor's degree from Hillsdale College, Mich., at its last Commencement. He is the author of a book entitled Providence in America, or The Problem of Self-Government, which, though published last June, has reached a second edition. For four years following graduation in 1888, he was pastor of the First Free Baptist Church, Buffalo, N. Y., which, under his ministrations, grew rapidly. In 1891 he was president of the State Association of Free Baptist Churches, and later for two years secretary of their missionary and educational societies.

Accepting a call in 1894 from the Sandusky Congregational Church, when its membership had been reduced to about 200 and its future was problematical, he remained with it till obliged, last summer, to leave on account of severe illness caused by the climate. During his Sandusky pastorate 232 members were added on confession and thirty-six by letter, morning congregations more than doubled and the evening attendance increased from fifty to 700 and often 1,000, a new house of worship was secured and paid for at an outlay of \$50,000, current expenses advanced

from \$3,000 to \$9,000 a year and benevolences more than doubled. Dr. Vincent's methods are pre-eminently evangelical. He believes in drawing the net by a special meeting after the evening service. In the evening service singing is prominent, the sermon short, pointed and practical. The morning service is especially for professing Christians. The pastor is a good organizer and believes in finding work for every one. The Galesburg people are confident that in him they have found the leader they so greatly desire.

The history of the churches out of which Central was formed is full of interest. The first church in the place was organized in 1837 by a little colony from New England and New York, whose members had determined to establish a college and a community in which the ideas suggested by Plymouth Rock should prevail. It was Presbyterian in its government, although more than half of those who joined were Congregationalists. More Congregationalists than Presbyterians coming to settle in the new town, after ten years of a dual character the church declared itself Congregational in 1855, chiefly, perhaps, on account of the anti-slavery agitation. The name, First Church of Christ, was adopted, although it was known after as before as the Old First. It has been served by such men as Flavel Bascom, D. D., Pres. Jonathan Blanchard, Drs. A. R. Thain and A. F. Sherrill. The Brick Church was formed by forty-seven persons dismissed for the purpose by the mother church, and for seventeen years enjoyed the ministrations of Dr. Edward Beecher. Among his successors were Prof. C. M. Tyler of Cornell, M. L. Williston, Dr. J. W. Bradshaw, Rev. A. A. Ellsworth and H. A. Bushnell. Both churches have had revivals and both have sent out missionaries and ministers.

The vote for union was nearly unanimous as the result of a conviction that the cause of Christ would be promoted by one strong organization in the center of the city and other organizations on the outskirts. The prevailing sentiment is suggested by the fact that the bell in the new tower was cast out of the bells used by the former societies. Upon it, besides inscriptions of the old bells, is an added sentence: "There shall be one flock, one shepherd." The enthusiasm manifest in these recent exercises is encouraging for the future.



CENTRAL CHURCH, GALESBURG, ILL.

Scribner's Holiday Books

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"He writes as one who has mastered his subject, and is not mastered by it. His material, ample as it is, does not overload his pages. He has learned what Emerson called the force of understatement."—*G. W. Smalley*.

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"Taken on the whole, his article on the battle of San Juan is a clear and conscientious analysis of the whole campaign, and, as such, ought to have a permanent value as a historic document."—*New York Commercial Advertiser*.

"If Mr. Davis had never written anything else, his articles in the recent numbers of *Scribner's Magazine* would have given him a reputation as one of the most vivid and picturesque of living writers in English."—*Literary World*.

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"Best Answers." I.

Below is printed the third and final installment of answers to the question which has been before our readers since Nov. 10. We wish there were more space at our disposal in order that we might print other replies hardly less deserving than those which we have given to our readers in this issue and in the issues of Nov. 24 and Dec. 8. But only a bare fraction of the great number of responses could be printed in our columns, and we have tried to exercise our critical judgment as impartially as possible. Those who fail to see their answers in print will perhaps find consolation in the fact that they are in excellent company, inasmuch as the unprinted replies represent the labors of many estimable and well known persons.

Dr. Barton, having seen an advance proof of this week's answers and conversant with those which have previously appeared, has affixed the adjective first best upon the reply sent by Rev. James H. Ross of Boston, and of second best upon the reply sent by Rev. H. L. Bailey of Middletown Springs, Vt. Dr. Barton believes that the following respondents deserve honorable mention: "A. G." and "C. N. W." whose answers were printed Nov. 24, and "D. M. P." and "M. W. L." whose answers appeared Dec. 8.

What Good Comes from Attending Religious Conventions

They furnish excellent opportunities to rest from customary labors and to substitute elevating, spiritual thoughts for the planning and anxiety of business life. Foundations for the choicest of friendships and attachments are there laid. They raise one's conception of the dignity of the Christian's calling and of the magnitude and unity of Christian effort. Accurate, comprehensive views of the different branches of church work are developed and one's spiritual outlook is broadened. The latter is especially true of inter-denominational gatherings. To attend is to lesson the danger of getting into ruts at home. Besides, it is one of the very best tonics for discouraged Christians. Religious conventions partially supply the lack of normal training among Sunday school teachers and secure better work from the various church boards. Those who attend may thereby become more capable and useful in the Master's service. Conventions often discover talented workers, introducing them to wider fields of action. Such gatherings draw the attention of the indifferent to spiritual things and furnish valuable object lessons on Christian citizenship. They awaken enthusiasm, stimulate zeal, deepen consecration, strengthen the ties binding God's people together and draw them nearer to himself.

S. W. M.

It benefits the church by quickening its pulse. Ideas must be warm or they move sluggishly from heart to heart. Religious conventions are great soul-heaters and put their membership in a glow till thought becomes fluent and even frigid men grow eager to spread the truth. It stimulates the extremities. Most of us are working remote from the centers, and isolation tends to stagnation. We need occasionally the thrill of the multitude, the stir of the marching host. Loneliness shrivels men. Kept by ourselves too long we grow torpid. It exalts the judgment. The wisdom of all is more than the astuteness of one. Solitary opinions are tentative, "but in the multitude of counselors they are established." One sees what another misses and our common conclusion scans the entire horizon. It inspires the timid and recruits the ranks of the workers. Many first discover themselves at the great meetings, learn that they are made for something, go home and do it. It kills pride. It shows the individual his real size by comparison with the ablest and best, rebuking the folly of such as practice "measuring themselves by themselves." Thus begins the list of benefits derived from attending religious conventions.

M. L. W.

Only the best men and women of the churches attend and they sit together in heavenly places and illustrate the communion of saints. Old friends and classmates, who had been parted for years, meet again. By conference the experience of the most successful becomes the common property of all. The writer at a convention saw how a blackboard could be used for raising money and soon after raised \$5,000 by this method at the dedication of a church. As one hears about the magnificent enterprises of his denomination and listens to its famous speakers and learns its splendid history, his heart is enlarged and he feels himself part of a great

movement for the regeneration of the world. The annual meetings of the Endeavor Society make epochs for those who attend. Lasting friendships are often formed between hosts and guests, and not a few by such meetings have found a supreme happiness for their whole lives. One Christian man through his host found the opportunity for amassing wealth, which he used munificently as a good steward of God. Waves of revival spread from some conventions, sometimes through the immediate region, sometimes through the land.

W. C.

Many people think conventions are modern institutions. Not so. They are as old as the commonwealth of Israel. God instituted them when he established the sacred feasts of his chosen people. The Passover feasts of the Jews, with their millions of devout attendants, were the greatest religious conventions of history. What good came from them? (1) They exalted the one true God. When the people neglected the assembling of themselves together at Jerusalem true religion declined and idolatry crept in. (2) They unified the people. So powerful was this influence that the Jewish national spirit after centuries of persecution is still unbroken. (3) They advertised the truth. No nation in all history has so impressed itself upon the thought of the world as the little handful of Jews. The darkest days in the history of Christianity were the days when the officials ruled and the voice of the people was silent. "In the multitude of counselors there is safety." We need today an exalted Christ, a unified people and a more widespread knowledge of the truth, and religious conventions help us to secure these things.

CHRISTIAN ENDEAVOR.

Benefit accrues from the change of environment, the exhilaration of travel, the sensible combination of recreation and intellectual gain. Good fellowship greatly increases by cementing old friendships and forming new ones. Ruts lose their glamour and narrowness disappears. Invaluable opportunities offer to hear the best oratory and study plans of experts and specialists. Stimulus comes from comparing reports from different sections, and healthful competition follows. Courage is born of being, for a time, one of a large gathering. Our presence helps others; each snowflake is as necessary as every other one. Rich mental acquisitions at small outlay flow from such gatherings. The listener to ten addresses on a given topic may leave the convention better informed on the subject than any one of the speakers simply from what each has told to him. An entire church may be enlightened by one good delegate. Out of a recent convention one pastor secured for the next Sunday a sermon, a Sunday school talk, a talk to the juniors and also to the seniors, and then "the half was not told." The many noble, sweet, restful, Christian faces that throng great conventions furnish inspiring foregleams of heaven. Retrospection affords perpetual afterglow.

A. W.

Indispensable good to a growing Christian and a growing church. Why then, do not all churches, like all Endeavor societies, feel bound to send delegates, if they cannot go at

their own expense? Loyal patriots rally round the primaries and consider the choice of delegates to a political convention a very important matter. Loyal Christians in primaries or prayer meetings elect, not the same man every time, but different men at different times, as delegates to religious conventions, that good may be multiplied. The man who goes experiences a change, sometimes a change of heart. He loses himself in a great world of others. His money seems good for nothing but to bless the world with. He learns that religious investments pay the biggest dividends. He hears of some church making a braver struggle than his own. He grasps the idea, as never before, that every true church is nothing more nor less than a missionary society—and that men are needed in all churches quite as much as ministers and women. He discovers that large churches are not necessarily "rich and aristocratic," but have a warm heart and helping hand for the smaller churches. And, best of all, this man goes home from convention, not repeating the "program," but his own uplift in such a way that the home church has a clearer vision of the interconnection and interdependence of all our churches, country and city, smaller and larger, and their power in the world. He tells them just enough of the convention to make them want to read more about it in the religious newspapers and to go themselves at the next opportunity.

K. K. I.

Religious conventions tend to correct eccentricities by bringing the individual into the power of a large current of present day Christianity. They enlarge one's outlook and interest by the presentation of themes of broad import. Of necessity one's life is made up largely of what is personal and local. This is well. But the danger is narrowness—that there will be no vision by which the personal and local will be seen in their larger relations. The novelist strikes the chord of universal humanity in an individual character. In all art the universal speaks through the concrete and the concrete is tinged with the radiance of the universal. It is so in life. The Christian in his small limits bears relations to the universal kingdom, and conventions tend to bring this truth to consciousness. Especially in our denomination conventions are useful in creating a sense of the unity of the churches. Unity among other bodies of Christians has its external expression in forms of organization. Among us unity has little expression in outward form; its reality in inward fact is our main reliance. This is greatly fostered by the National Council and the great annual gatherings of our missionary societies.

R. N.

The Second Best Answer

The personal element affects me most. I appreciate the men even more than their messages. Men are more magnetic than pamphlets. Personal contact with convention attendants is invigorating. In wider scope than in a parish "the communion of saints" finds realization. (1) I meet spiritual men, not aggressively pious, but, like Burnbrae, "far ben," whose presence is a benediction and whose words afford spiritual uplift. (2) I meet scholarly men with new thoughts on old themes. New avenues of thought are

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opened by addresses and in open parliament, thus furnishing intellectual stimulus. (3) I meet men fresh from stirring scenes of action, whose finger is on the pulse of the great religious world, city pastors, missionaries, home or foreign, cosmopolitan secretaries with freshest tidings of the kingdom's progress. (4) I meet successful men, brilliant preachers, energetic pastors, consecrated laymen, and, studying their personality and methods, I get new ideas for parish cultivation. (5) I meet men discouraged over modern church problems, decadent country parishes, down-town city churches, decreasing benevolence, etc. My own burdens grow lighter as I see their loads, and I thank God and take courage. After every convention I take up my work more cheerfully, inspired, informed, encouraged.

H. L. B.

The Best Answer

(1) A spiritual uplift. Usually the leaders and speakers are spiritually minded and spiritually discerning. God, the Bible, the present and future life are profound realities to them, and like begets like. (2) A new perspective, a vast increase of knowledge and a wider outlook upon mankind and the world. It is a species of liberal education, albeit a short course of study. (3) An inspiration to newness of life and spirit, an enthusiasm for God and humanity; in a word, reconsecration and its effects upon others. (4) A new interest in individuals, and what they represent; in leaders and in great movements. This is permanent, not transient. (5) Blessed fellowship with kindred spirits, a sense of sympathy, encouragement and support. "They that be with us are more than they that be against us." (6) Widening influence through the press. Conventions occasion and furnish news. The press utilizes it, with steam and electricity as co-operative agencies. (7) Renewal of old acquaintance and the formation of new and lasting friendships. (8) The intermediate experiences, the benefits of travel, involving conversation, scenery, trade, patriotism, the example and influence of Christians, relief from the common round of duties.

J. H. R.

"Best Answer" Contest. II.

"If You Had a Hundred Dollars to Give Away in 1899, How Would You Distribute It and Why?" Answers must not exceed 200 words and must reach our office on or before Jan. 1. Mr. Samuel B. Capen of Boston has consented to pass judgment upon the replies which the editors of *The Congregationalist* select to appear in the paper. For the best reply we will send \$5; or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best reply we will send the Century Gallery.

So much interest has been aroused in this method of discussing popular questions that we are disposed to continue the plan during the ensuing year, and we shall welcome any questions which may prove the source of fruitful discussion. For every question sent us which we make the basis of a contest we will pay the sender \$1. For the best question submitted during 1898 we will pay \$10.

Address all replies to "Best Answers," care *The Congregationalist*.

Books on Forefathers' Day

Would you kindly suggest some work which would be of material help to me in preparing a short address for a "Forefathers' service," to be used in connection with *The Congregationalist's Responsive Service?*

Recent helpful works are: Byington's *The Puritan in England and New England*, Dr. John Brown's *The Pilgrim Fathers of New England*, Dexter's *Story of the Pilgrims*, Arber's *Story of the Pilgrim Fathers*, Dunning's *Congregationalists in America*, Walker's *History of Congregational Churches*, Griffin's *The Pilgrims in Their Three Homes*, and Mrs. Alice Morse Earle's *Home Life in Colonial Days*.

Some of our enemies are best fought upon our knees.—*Matthew Henry*.

Things of Today in Scotland

Conference of Congregational Union

The autumn conference of the Congregational Union of Scotland passed off successfully in Aberdeen. Rev. Herbert Snell of Glasgow, in a paper on Christ and Recreation, advocated vigorously the claims of wholesome play and physical exercise. He thought the confession in the English Prayer-book, "we have left undone things which we ought to have done and there is no health in us," was introduced specially for clerical sinners. The culture of the devotional life and the duty of the church to win and hold the young people were insisted on in separate papers.

Baille Macpherson of Edinburgh and Mr. John Wilson, M. P., made trenchant reference to the evils of betting and gambling and to the need of popular control of the drink traffic. It is to laymen such as these, rather than to ministers, that we look for a refreshing amount of plain speaking. The tone customary at our church conferences is decidedly dull. At the closing *conversazione* in the Music Hall, the chairman and president of the union, Rev. James Ross, mentioned the fact that the first Congregational church in Scotland was originated in Aberdeen some 250 years ago. The little company forming the congregation did not last long, but they established a record. The conference showed that Congregationalism is animated by a spirit of union and also by a healthy individualism.

A Stormy Greeting to Principal Caird's Successor

The classes in our universities and theological colleges are now in full swing. The proceedings at the opening of the session in Glasgow University were unfortunately of a somewhat riotous description. Principal Story, who has entered upon his duties as successor to the late highly esteemed Principal Caird, was proceeding to deliver his inaugural address, but owing to the interruptions carried on by the students, who went beyond all control, the greater part of his address was left unspoken. Dr. Story is known as a militant ecclesiastic, and in the Assembly of the Established Church of Scotland, of which he has been one of the official leaders, his attitude to brethren in non-established churches has been rather scornful and unbending. Whatever the reason, his appointment to the principanship of our university has been signalized by this noisy and unmannerly outburst on the part of the students. Perhaps they imagined they were paying off old scores, or that the principal should have taken the demonstration in good humor instead of marching of the scene with an air of offended dignity, followed by his colleagues. The incident has directed attention to our university in an unfortunate way. Dr. Story's appeal for larger endowments and the creation of new chairs, in support of which he pointed to the greater liberality enjoyed by American universities, will be apt to be lost sight of. It is to be hoped that the relations between principal and students will soon become as cordial as the temper of an ecclesiastic and the exuberance of youth will allow.

The Ritualistic Movement

Mr. Kensit of London, who has become famous in the crusade against ritualism, visited our city recently and addressed one or two meetings on the idolatry in the Church of England, which is at present a burning question across the border. The ritualistic tendency has not come to much among hard-headed Soothsayers, as Mr. Kensit calls us, although his visit to the well-known Barony church, in which he saw the Bible and reading-desk had been placed at one side, made him suspicious that here, also, the "priest" was at work. Our Protestantism is really as yet in no danger, but the lively interest shown in Mr. Kensit's appearances proves that the ritualistic craze in the English Church is attracting widespread attention.

The subject was taken up and considered

more seriously by Principal Rainy of Edinburgh and by Professor Lindsay of the Free Church College, Glasgow, in their opening addresses to theological students. Professor Lindsay drew attention to the Scriptural ideas underlying ritualism, which he regards as but the crest of the wave of a deep and in some respects true religious movement. English ritualists, he pointed out, are fond of using Romish phraseology, and then on being questioned as to its meaning explain it away. Dr. Lindsay's reproach, that Presbyterians have too much neglected certain parts of the Christian creed, and have minimized doctrines which the ritualists have exaggerated and made so fascinating to many, is not unnoticed. A still more pronounced advocate of "catholic" and "sacramental" ideas as true parts of the church's creed and system is Dr. Cooper, who has just come from Aberdeen to fill the chair of church history in Glasgow University. He claims that his own church, the Church of Scotland, is national and catholic, also. Professor Cooper's zeal and activity as a Churchman are well known. His career as a professor will be watched with interest.

Henry Drummond Memorial

A beautiful memorial window to Professor Candlish and Professor Drummond was unveiled at the opening of the session in Glasgow Free Church College. Professor Bruce performed the ceremony in presence of a deeply interested company, which included two of Drummond's most intimate friends, Dr. Stalker and Dr. G. A. Smith. Dr. Bruce fitly recalled Professor Drummond's singular charm of character and described his life as a kind of lyric poem. The window is a fine work of art and has been willingly presented and dedicated by old students and by some friends of the college. The life of Henry Drummond by Prof. G. A. Smith will appear immediately. No volume will be more eagerly sought for at the Christmas season.

The Church Hymnary

The new Presbyterian Book of Praise has been on sale now for a month and the demand from all quarters is unprecedentedly large. Our churches in the colonies have sent in large orders and the success of the enterprise is now assured. The amount of interest and co-operation shown by the various churches in the production and appearance of this splendid collection of hymns is most gratifying. The joint committee spent no less than £5,000 in preparing this book for the market. Their wisdom in this and in the choice of Sir John Stainer as musical editor has been amply justified.

Union of Churches

The presbyteries of the Free Church and of the United Presbyterian Church have been engaged in considering the practical proposals drawn up with a view to union, and negotiations are just now in a hopeful and advanced state. The differences between these two churches would hardly be perceptible to a visitor from the other side of the Atlantic. In the Free Church, especially in the Highlands, there is a greater love of old-fashioned orthodoxy and of constitutional and conservative traditions. The United Presbyterians are supposed to regard any alliance between church and state as unworkable. But union between these two ecclesiastical bodies will soon be accomplished. The regret is that the Established Church cannot yet be incorporated on the same basis. The question of union has not been discussed outside presbyteries, but some hold that congregations should be directly consulted before the deliberations are completed. This raises the point how far the Presbyterian churches should adopt the Congregationalist principle, and allow a question of importance to be discussed and decided at first hand by the vote of the people.

Drs. Bruce and Stalker

Professor Bruce seems somewhat wearied after the labor of the Expositor's Greek Testament. His friends would have liked to have

seen him made moderator of assembly next year, but Dr. Stewart was chosen. Dr. Stalker has his hands pretty full. He is to deliver the Cunningham lectures in Edinburgh in February next on The Teaching and Consciousness of Jesus or Christ's Teaching about Himself. It will be looked forward to as a vigorous and valuable course.

Glasgow, November.

W. M. R.

In and Around Boston

Temperance in the Pulpit Last Sunday

No-license sermons and rallies were the order of the day, especially in sections where the contest was likely to be close. All the Chelsea churches gave up at least one service to this question, Dr. Houghton preaching in the morning from the text, "Am I my brother's keeper?" Dr. Plumb, at Walnut Avenue, and Mr. Loomis, at Union Church, also treated this subject in the morning. Cambridge held union no-license services in the evening, as did Somerville the Sunday previous. At the Baptist church was a rousing rally, Professor Hart presiding. Mr. W. F. Spalding and Dean Wright of the New Church spoke and Dr. McKenzie closed the service with an impressive address. At the Universalist church rally Mrs. Livermore was the principal speaker, and Dean Hodges preached on the same subject at Appleton Chapel. Central Church of Jamaica Plain and Dorchester Second held similar services, Dr. A. A. Berle being among the speakers at the latter place. Salem and Brookton churches also made special efforts in this direction.

Dr. Herrick preached effectively to an unusually large congregation from the text, "Sing unto the Lord a new song"; Dr. Thomas of Brookline, on The Christian's Peace, deprecated the modern craze for exciting entertainment. Dr. McKenzie preached for the second time on Hos. 6: 3; and Rev. C. L. Noyes at Winter Hill on the importance of deeper religious life. In the evening the Winter Hill Church heard Rev. Elwood Tewksbury of the North China Mission. Rev. C. M. Southgate, at Auburndale, preached on the history of Christianity as evidencing its claims, making the point that the recent presidential message would have been impossible had there been no Calvary. At Quincy Rev. E. N. Hardy preached to the more than 100 members who have united during the last three years; and at Eliot Church, Newton, Rev. D. W. Waldron made a seven-minute address, which was followed by an offering of \$1,500 for Boston city missions.

Andover Alumni

More than 120 ministers gathered at noon, last Monday, round the table in Room 12, Young's Hotel, the occasion being a reunion of the alumni of Andover. After a pleasant social hour at lunch more formal exercises followed, Dr. D. S. Clark of Salem presiding. His own witty and weighty address introduced others of like tenor. Dr. J. G. Vose for the trustees expressed their conviction that the seminary in its researches faces the truth with reverent confidence. Rev. F. H. Page of Lawrence spoke of what the alumni can do for the seminary. Prof. George F. Moore gave a clear and comprehensive statement of the changes made necessary in the courses of study and the efforts of the faculty to adjust the seminary to the preparation made in colleges for students who enter it and to the work before them when they leave it. Rev. W. R. Campbell emphasized the necessity that the seminary should send forth preachers whose fame will bring students. The future of Andover depends on the power of its preachers and the sympathy of its alumni. Other addresses were made by Rev. Messrs. S. L. Loomis of Boston, C. M. Clark of Haverhill, W. W. Ranney of Hartford, A. H. Plumb and Arthur Little of Boston.

Sons of Hartford

The eleventh reunion and banquet of the Eastern New England Alumni Association of

Hartford Seminary, at the United States Hotel, Dec. 5, was, with one exception, the most largely attended and, in many respects, the most enthusiastic in the history of the organization. The guest, Pres. C. D. Hartman of the seminary, was given a royal welcome. His glowing report of the life and prospects of the *alma mater* was heartily received. Dr. A. C. Thompson, who this year celebrates the sixtieth anniversary of his graduation from the seminary, presented a carefully prepared and exceedingly interesting paper on Scripture Misquoted. Four missionaries were present—Mead, Crawford, Tewksbury and Knapp.

Recent Deaths

There has been mourning in Boston during the past few days for two persons intimately associated with our Congregational churches and who in their different spheres rendered important services to the kingdom of God. Central Church has suffered the loss of one of its most devoted members in the death of Mr. John N. Denison. For many years he carried the interests of the church constantly on his heart, while he gave to it without stint of his time and money. He loved to give to every good cause. Modest, generous, sympathetic, he was one of the men to whom Western college presidents and others building up Christian enterprises in the West loved to come, and from whom they seldom went away empty. He served for a number of years as a director of the Sunday School and Publishing Society and of the Massachusetts Home Missionary Society. For the last few years the infirmities of age have confined him to his home. He died Dec. 3, at the age of eighty-seven.

Mrs. William Elliot Griffis, who died at Ithaca, Dec. 9, had not only endeared herself to the constituency of Shawmut Church when her husband was its pastor, but in many other circles in the city she is fondly remembered. A daughter of the late Professor Stanton, formerly a teacher of Latin in Union College, she grew up in an atmosphere of culture and learning, developing to the full the scholarly instincts which she inherited. She was a graduate of Vassar. Her brilliant intellect and charming manner made her a general favorite, and wherever she went the impression of her beautiful character was left upon many lives. For over a year she has been suffering intensely from a disease which baffled the physicians, and although there was a temporary rally she has long been in a precarious condition. Dr. Griffis will have the genuine sympathy of a very wide circle of friends.

A Devotional Oasis

The authorities of King's Chapel provide for busy men and wayfarers a noontide service on Wednesdays which it would do well for more men to take advantage of. Women, as usual, need little encouragement to seize such a privilege, and they are present in large numbers. The service begins at noon, lasts only half an hour, and the preachers and the organist usually give the quintessence of their talent. Most of the preachers this year are Unitarians, but Rev. Drs. McKenzie and Gordon and Dean George Hodges of the Episcopal Divinity School, Cambridge, are also on the list. Dr. Gordon's opening address, last Wednesday, fed the soul with inspiration to highest living. It illuminated in a thorough way the truth that until men stand in the presence of the supreme teacher, Jesus Christ, do they really know their own potentialities or those of their fellowmen.

Historic Pleas for Peace

A large audience of ministers heard Rev. J. H. Ross upon this topic Monday morning. The paper bristled with the uncompromising statements of advocates of peace and was a strong presentation of the subject. The rise of the peace movement and the impetus given to it by Noah Worcester, Channing, Ladd, Jay, Wayland, Sumner and others were clearly

traced. Since 1815 there have been 100 instances of international arbitration, to one-half of which the United States has been party.

The relations of the friends of peace to the last war were reviewed. They who were guilty of the disaster to the Maine should have been sought out. The criminal should be punished, not his relatives. The peace advocates are not pessimists. Because they believe in God, the Bible, prophecy and Christianity, they believe that war will cease. Progress is shown in the attitude toward prisoners, the care of the sick and wounded and in the shortening and reduction of wars.

Cambridge Congregational Club

This club meets in rooms of the Colonial Club and has a large attendance of representatives of the Congregational churches of the city of both sexes. The question for discussion last Monday evening, Is Colonial Expansion Consistent with the Puritan Spirit? was ably discussed from the historical point of view by Prof. J. H. Beale, Jr., of the law department of Harvard University. Prof. Albert Bushnell Hart followed with a presentation of present conditions as related to the Puritan spirit. The subject was further discussed by Dr. A. E. Dunning, Mr. G. S. Chase and the president of the club, Mr. Samuel Usher. All the speakers agreed in regarding colonial expansion a necessity, involving large burdens and responsibilities, but to be undertaken with the courage and confidence of the Puritans, who feared no danger and counted no cost in following what they believed to be their duty.

Dr. Munhall's Meetings

That noon meetings in the heart of the business district can be successfully sustained has again been demonstrated the past week. The auditorium of the Bromfield Street Methodist Church has been packed during the five noon hours by eager listeners to Dr. Munhall. His central thought has been the integrity of the Bible. The subjects the present week include Sanctification and Its Results. Dr. Munhall has also been conducting five evening meetings at Brighton Avenue Baptist Chu of Allston.

Among the Social Settlements

Settlement literature has recently been increased by a pamphlet issued by the Church Social Union, to be had at 3 Joy Street, Boston. Its title is Settlements and the Church's Duty. Its author is Ellen G. Starr.

The second international congress of settlement workers will be held in Chicago next May.

Canon Barnett, founder of Toynbee Hall, the first of London's settlements, was recently asked what defense he had to make for the large amount of educational work that Toynbee is now doing. He replied: "The fact is that, having been concerned to raise the standard of living, we have been driven to develop educational schemes. We found that without more knowledge power was likely to be a useless weapon and money only a means of degradation, that without more education local government would hardly be for the local good."

Mayor Quincy of Boston, in a recent letter to the common council of the city praising the successful administration of the camp for boys which the city supported on Long Island, Boston Harbor, last summer, said: "The plan is connected in my mind with the broad subject of providing at the public expense vacation instruction, of a radically different character from that furnished in the schoolroom during the term, for all school children who care to avail themselves of it."

The October Commons has an authoritative article describing the co-operative colony at Commonwealth, Ga., where families from Nebraska, Washington, California, Massachusetts and Ohio have settled to illus-

trate "vicarious, industrial Christianity." "We have at Commonwealth," says the author, "a prayer and fellowship meeting every Thursday evening, a kind of family gathering, with 'our Heavenly Father in the midst.' On Sundays we have sermons, talks, Bible studies, select readings and informal discussions of what brotherhood requires. We do not drop into conventional ways in our meetings, but encourage each to communicate all he has of truth and love, the sisters as well as the brothers." This is the compact which is the basis of this rural settlement:

I accept as the law of my life Christ's law, that I shall love my neighbor as myself. I will use, hold or dispose of all my property, my labor and my income, according to the dictates of love, for the happiness of all who need. I will not withhold for any selfish ends aught that I have from the fullest service that love inspires. As quickly as I may be able I will withdraw myself from the selfish competitive strife and devote myself to the cooperative life and labor of a local Christian commonwealth. As a member of this organization I will work according to my ability in labor together with God for the production of goods for human happiness.

The October *Lincoln House Review*, published by the settlement in Boston known as the Lincoln House, is a special number devoted to a description of the various private and municipal summer philanthropies of Boston. As a record of activity by distinctly municipal agents and agencies it is peculiarly valuable and suggestive.

Mrs. Humphry Ward, speaking in Manchester, Eng., recently, at a meeting of one of the social settlements, gave it as her opinion that it was pretty clear that young men or women working for their college degrees and at the same time endeavoring to do social settlement work were not the type of workers from whom the most fruitful type of labor could be expected. Neither does she believe that young men beginning professional life can undertake the additional strain of settlement work unless they are exceptionally strong, physically, morally and intellectually.

The settlements of Chicago are federated, and are profiting, as might be expected, from the sense of unity of purpose and the economy of force which federation always creates in redemptive work. They stand pledged to bring about, so far as in them lies, the following reforms:

The assumption by the Board of Education of the establishment, maintenance and management of kindergartens, playgrounds, vacation schools and of parental schools for derelict children. The establishment of a separate court and place of detention for juvenile delinquents, and an appropriation for whatever is needed to put to immediate use, under separate management, the recently erected boys' dormitory of the House of Correction. The improvement, codification and publication of the building and sanitary laws and ordinances and those providing for the better housing of the people. The establishment and maintenance by the city of public baths, small parks and places of public comfort. Larger provision for music in the parks, especially in the most densely populated districts. Provision for the cost of repaving the streets from funds raised by general taxation or special assessment laid upon the entire city. The abolition of the contract system in public work. Legal provision for the municipal ownership and operation of public utilities.

Home Missionary Fund

Mrs. A. W. Tufts, Boston.....	\$10.00
Clinton V. S. Remington, Fall River.....	2.00
Miss Abby W. Turner, Randolph.....	6.00
Mrs. B. W. Allen, Ellsworth, O.....	10.00
Miss C. E. Bettis, Fairfield, Ct.....	2.00
Mrs. Bailey Bartlett, Orange, N. J.....	2.00
J. H. Torrey, North Weymouth.....	2.00
E. W. A., Westboro.....	2.00
A Friend, Pomfret, Ct.....	5.00
Josiah G. Shannon, Manchester, N. H.....	2.00

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 9

When a new way proves pleasant it is the more easily trodden, and the eighty women who gathered found the new Pilgrim Hall, with its light and quiet and beauty, very attractive. Mrs. M. H. Day, presiding, read Deut. 28, and from the offering of first fruits required of the Jews drew an interesting and helpful lesson.

Miss Harriet G. Powers of the American College for Girls in Constantinople was cordially welcomed after an absence of twelve years. She spoke briefly of the influence which has gone out from this college, illustrated by the lives and work of its graduates who have proved an honor indeed to those who have helped to give them a Christian education.

Miss Lawrence, for many years connected with the Smyrna girls' school, spoke especially of the Greek work in that city, inaugurated and successfully carried on by G. Constantine, and since his death continued under another most efficient leader. Such advance has been made in this direction as to surprise even the interested promoters of the work, and to remind one of a certain deacon's prayer: "O Lord, we thank thee for this unexpected blessing for which we have been praying so long." Miss Lawrence, in company with Miss Nellie Bartlett, is to sail from New York on the 17th, returning to Turkey, not, however, to her old station, Smyrna, but to Adana, where the force has been depleted by the death of Mrs. Montgomery and the necessary absence of Mr. and Mrs. Mead on account of Mrs. Mead's health. Mrs. R. B. Baker, who has visited Smyrna, added her testimony concerning the work.

Mrs. Bowen of Constantinople called attention to the work of the Bible Society, whose published translations of Scripture furnish foundation stones for much missionary work. "How the love of the Bible is spreading," she said, and asserted that it is in many cases the companion of women in high places, even in Turkey. Miss Washburn reported Mrs. Smith of Marsovan, who has just returned to her home there, especially to be a mother to the boys in the preparatory school.

Mrs. Alice Gordon Gulick brought messages from Spain. "Our friends there are our friends still." Many of the people are glad to have their country relieved from its burden of colonies. Mrs. Gulick told the story of one Spanish prisoner who was left in the hospital when the 1,600 sailed out of Portsmouth Harbor returning home. This man was too ill to go, and as she went again to him she found him already on the borderland, too far gone to give her any last messages or to even appreciate her words. Having his address and the memory of other interviews, she wrote to his mother; and now comes the black-bordered sheet from that poor woman, filled with words of gratitude for the friendly offices and for the kind messages which had carried the sad tidings to the mother heart—just one story from the many that might be told in connection with Mrs. Gulick's month among the Spanish prisoners.

From Biarritz the girls write most friendly letters. One says: "Sometimes I have a hard time defending America," and is glad of her "one drop of American blood," which she seems to think infused by her visit to this country last year. Mrs. Gulick read interesting extracts from *The Christian*, a paper edited by a man who was once court preacher and father confessor to Queen Isabella, now speaking with no uncertain sound, even giving the story of Captain Philip and his immortal "Don't cheer, boys; they are dying." Mrs. Gulick believes the new openings for work in Spain far in advance of any the past has offered.

The interspersed words and prayers of Mrs. Day, Mrs. Goodell, Mrs. Baker and Mrs. Strong helped to make the hour one to be remembered for its interest and helpfulness.

A View Point for Two

To Leaders in the Churches: Since you know your own business you will co-operate with us in ours.

Because Our Business Is Your Business. The lines of our work are parallel.

You desire to create a stronger moral force in the community. We can aid you. The true pastor and church officials hold the spiritual development of the young as of prime importance. Our thought is one with that. Whatever will contribute to the welfare of the Christian and the churches is ours mutually. The extension of religious truth is your responsibility. You have the purpose, we are the means. Our endeavor is in your behalf. Let it be reciprocated.

In our churches no leader—lay or clerical—can afford to be without *The Congregationalist*. It has the tools for your work. It has a large GRASP upon denominational thought, a closer TOUCH with the organizations that ably represent Congregationalism.

You know your own business. But ours is yours. Then give the more earnest heed unto these things lest at any time you let them slip.

Yours, *The Congregationalist*, at
\$3 a year or \$2 in Church Clubs, by
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Golt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. B. Geary, Charles E. Hoy, Treasurer. United Charities Building, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of foreign and domestic Union). Aids four hundred schools for the negro, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION OF BOSTON AND VICINITY (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec.; 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID—Gifts should be sent to Arthur G. Stanwood, Treasurer, 101 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) hereinafter referred to be used for the purposes of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles H. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations to B. F. Gould, 287 Hanover Street, Boston. Room 601, Congregational House, Boston. Send clothing, comforts, books, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie D. D., President; George Gould, Treasurer.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Dec. 19, 10 A. M. Address by Rev. H. B. Penniman, president Berea College.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

OF SPECIAL NOTE THIS WEEK

Nebraska Endeavorers grapple with the problem of missions.

An inter-racial church in Iowa becomes Americanized.

An Ohio church thrilled by special calls to work.

Next Sunday in Maine to be a special school day.

Consecrated pocketbooks in a California church.

A sample of real giving in one of the Southern States.

A Michigan church's "century run" in acknowledgments.

MISSIONARY AND EDUCATIONAL MOVEMENTS IN NEBRASKA

The Congregational Christian Endeavorers at their recent State rally resolved to raise for the A. B. C. F. M. \$1,250 to provide for the support of Rev. F. W. Bates of the East Central African Mission. He was a Nebraska boy and graduated at Doane College in 1880. They also resolved that all offerings should be sent through church treasurers. As showing that 140 societies with 5,500 members can do this, we note that the First Church Society of Lincoln gave \$124 (\$2.70 per member) to home and foreign missions last year, also that the Plymouth Society of Lincoln has already pledged \$26 for the A. B. C. F. M. and an equal amount for two home missionary causes. It ought not to be a difficult matter for the Endeavorers to raise this and an equal sum, or more, for the six lines of home missionary work. A committee of three is in charge of the matter.

The General Association at its recent meeting vetoed the movement started a year or more ago to organize a State Foreign Missionary Society, the report of the committee appointed to consider its desirability being unfavorable. The churches seem to be shy of machinery and of creating societies to lord it over them. At the same meeting, however, a committee was appointed, comprising one member from each of nine local associations, as auxiliary to Mr. Capen's benevolence committee. Whether this scheme will meet with more favor remains to be seen. Some are querying as to the significance of having a new secretary in the interests of the American Board, as provided for at Detroit.

Field-Secretary Clifton of the Education Society has been in the State and met academy and college men. He is expected again next June, when he will visit the academies and attend Doane College Commencement. There are in the State 6,000 Congregational boys and girls fifteen years old and upwards needing more academies to prepare them for college. Has Secretary Clifton come to the kingdom for such a responsibility as this?

PLYMOUTH.

SOME CONNECTICUT RELICS OF THE BIG STORM

Dr. Joseph Anderson of Waterbury plowed through the drifts only to find the doors of the church unopened. So he left his card under the door and plowed back. Rev. Shephard Knapp, Jr., of Southington on snowshoes carried the weekly calendar to the homes of most of his parishioners on that stormy Sunday. Rev. T. C. Richards of Higganum went on horseback through the drifts to see that none of his parishioners were suffering from their imprisonment. He never met such a hearty welcome from his parishioners. Dr. W. A. Duncan, who was to preach at Greenwich, reached his destination late and the next morning offered in vain five dollars to any one who would carry him from the hotel to the church.

SEVENTY-FIVE YEARS IN PHILLIPS CHURCH

Last Sunday and Monday, Dec. 11, 12, Phillips Church, South Boston, celebrated its seventy-fifth anniversary. The church was organized Dec. 10, 1823, with thirteen members. Six of the ten persons who came by letter were from the Hawes Church, which at that time was under a leadership that was headed toward the Unitarian fold. The name Phillips Church was adopted because it was expected that the street on which the church then fronted would be renamed, like it, after the first mayor of Boston, and because Lt. Governor Phillips of the Old South Church

Christ, leading men to repentance and wiping out the debt.

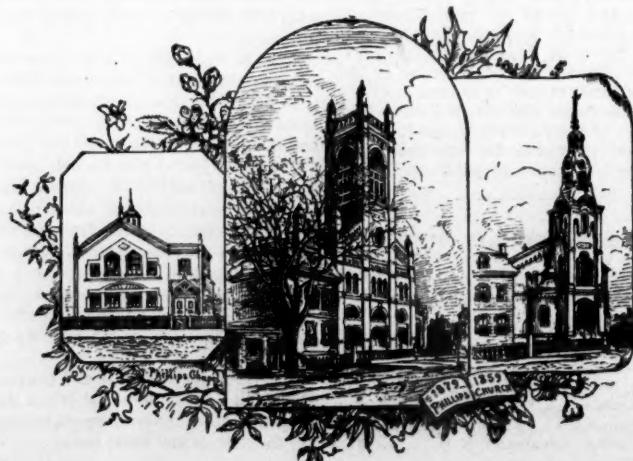
This is an orthodox church. What is orthodoxy? It is not a creed but a conviction. Creeds change, yet wherever the gospel has been preached the same essential impression has been produced, viz., that there is something wrong in human nature; man needs to turn from evil and lay hold of the redemptive forces revealed in Christ. Whatever pulpit produces this conviction in the minds of men is orthodox, even though it does not accept the whole system of Augustine or Calvin.

Orthodoxy has always been clothed with power because it calls every man to the bar of God and makes him conscious of his eternal relationships. The vision of God in Christ has been in all ages the inexhaustible fountain of spiritual passion and strength. Here is the source of its power; from this also springs its weakness. An overpowering sense of God may cause man to feel contempt for himself. The Unitarian protest against the vilification of humanity, heard in so many orthodox pulpits, was wholesome. Calvinism fixes its eye on God and degrades humanity. Unitarianism looks so intently at man that its vision of God fades and it loses the primal source of power. With the vision of God goes the sense of sin, and with a waning consciousness of sin the soul perceives no need of a divine Redeemer. Orthodoxy today, in its newer thinking, is incorporating the contribution Unitarianism has made to religious thought, and finds in Christ a revelation both of God's grace and man's greatness.

The theme for the evening was Phillips Church and Its Sphere of Influence, Dr. C. H. Daniels speaking of the work of Dr. Alden for foreign missions and Mr. William Shaw, who united with the church during the pastorate of Dr. F. E. Clark, representing what Phillips Church has contributed to the Christian Endeavor movement. The pastor spoke upon the work of Dr. Meredith and Rev. Mr. Temple. On Monday there was a reunion of members. After the supper in the evening, Rev. William Gallagher, Ph. D., delivered a historical address.

A PROFITABLE SUNDAY AFTERNOON

Mr. J. H. Tewksbury's Bible class of Harvard Sunday school, Brookline, spent an enjoyable and instructive afternoon last Sunday in visiting the Peabody Museum at Harvard University. A chartered electric car was entirely filled with the class and a few friends. By previous arrangement they were met at the museum by Professor Lyon, well known as an authority in ethnology and Assyriology, who courteously devoted nearly an hour and a half to an explanation of valuable archaeological treasures. Having just studied those portions of Jewish history in which some of the Assyrian kings are prominent characters, it was with more than ordinary interest that the class looked upon the inscriptions, sculptures, etc., which tell so eloquently the story of a long buried civilization and corroborate Biblical narrative. Professor Lyon has the story of Assyria, Phenicia and Babylon at his tongue's end. The museum is well worth a visit



from Bible students, especially if they are fortunate enough to make it in Professor Lyon's genial company.

THEOLOGICAL SEMINARIES

Andover

Rev. T. S. Smith, '69, of the Ceylon Mission has recently addressed the students—Five subjects for scholarship work in Christian theology have been given out by President Harris.—Dean Hodges of the Cambridge Divinity School gave an address this week on missions.—The new men this year represent Harvard, Yale, University of Michigan, Brown, Bowdoin, Boston University and Doane.

Hartford

By vote of the trustees the degree of B. D. will be conferred on graduating members of the Senior Class on condition that a thesis not exceeding 4,000 words in length, showing original, scholarly work of a quality satisfactory to the faculty and on a theme approved by them be handed to them not later than the middle of the spring term. From the theses a certain number may be selected to be presented at the class graduation exercises. Those not complying with these regulations will receive diplomas of graduation on the conditions that have heretofore obtained.—Dr. Abraham Kuyper of the Free University of Amsterdam, Holland, addressed the seminary last week on Calvinism and Political Scheme. The address was interesting and closely thought out. After the address the students and friends met Dr. Kuyper at a reception by the faculty.—Dr. Daniels of the American Board and Colonel Hopkins, a member of the Board's deputation to China, addressed the seminary last week on the Condition of China and the Work of the American Board in that Country.

Vale

The English Club heard Professor Bourne on The Use of History, and the Philosophical Club heard Professor Mead on The Metaphysical Concept of Eternity, last week.—The Leonard Bacon Club debated, That the Partition of China Would be for the Interests of Christianity.—The Christmas vacation will extend from Dec. 23 to Jan. 3.

Oberlin

Professor King will represent the faculty at the reception given at Chicago Dec. 22 by the Illinois alumni to President Barrows. The latter will enter upon the duties of his office at the opening of the term, Jan. 4.—Professor Bosworth has just lectured before the college on the subject, Opinions and Their Development.—Professor Gates will spend his leave of absence chiefly in New York, studying the history of Old Testament religion.

Pacific

The experiment of having the elementary Hebrew taught at the University of California in Berkeley, near by, is working well so far.

NEW ENGLAND

[For other Boston news see page 900.]

Boston

JAMAICA PLAIN—Boylston. The pastor, Rev. Ellis Mendell, preached his 10th anniversary sermon Dec. 4. The resident membership has increased from 79 to 190, 227 persons have united with the church, 113 on confession, and benevolences have increased from \$93 to \$789. The Sunday school has decreased in numbers since 1894, owing to the organizations of other schools and the lack of teachers. The growth in numbers and increase in benevolences is noteworthy in the face of the fact that there are now eight churches in the community while 10 years ago there were but two.

Massachusetts

SALEM.—Tabernacle held annual meetings last week. The membership is larger than in any year since 1861. About 20 were added last year. The Sunday school numbers 535. Over \$1,100 were given to benevolence outside of the church during the year. A delightful feature of the reunion was the gift of a \$500 bond by Mr. and Mrs. J. H. Towne for the Sunday school library of the primary department.

BROCKTON.—*Wendell Avenue.* The pastor, Rev. E. L. Noble, is giving a short series of lectures for Homely Folks, the topics dealing with the home. The attendance has been good. The church *Bulletin* of notes and suggestions is considering in a series how to conduct successful events in a church, such as a supper, an entertainment, etc. The meeting house has just been painted.

LEXINGTON.—*Hancock.* Rev. C. F. Carter is preaching sermons on The Decision of Character. His topics are: Consider Your Ways, The Primary Importance of Right Character, What Think Ye of

Christ? The Simplicity in Christ, Finding Self in God.

GROTON.—*Union* church has recently observed the fifth anniversary of the settlement of its pastor, Rev. L. B. Voorhees. A course of sermons is now in progress under the general title: The Personality of God Popularly Presented.

HUDSON. though still holding its services in a hall, has become a power under Rev. A. J. Rackliffe. It supplies a long-felt need in the community. The pastor is also doing the Y. M. C. A. work most effectually.

METHUEN.—Rev. C. H. Oliphant began on Sunday a series of popular evening addresses in Congregationalism as Seen in the Biography of our Leaders and Heroes.

WORCESTER.—*Old South.* Dr. Conrad has given a course of three illustrated lectures on the Yosemite Park, under the auspices of the Men's Union.—*City Missionary Society.* A rally was held in Mechanic Hall, Sunday afternoon, Dec. 4, Drs. Conrad, Lewis and Scott being the principal speakers.

SOUTH DEERFIELD.—Fellowship meetings have been held. Each pastor and members of his church visited other churches: Whately, Conway, Sunderland, Deerfield and this place. The new bell for the meeting house is put in place.

Rev. Edwin Smith of Bedford is giving a series of Sunday evening addresses on Observations in Europe.

Maine

LEWISTON.—Hon. W. P. Frye, the Maine senator, who is now in Paris as one of the peace commissioners, addressed a gathering of about 500 young Americans in Paris one Sunday afternoon on The Higher Ideal of American Citizens. At the close of his eloquent address the audience sang "My country, 'tis of thee," and many persons were present to the senator.

The State superintendent of schools, Mr. Stetson, has requested the Maine pastors to speak at some service, Dec. 18, on the relation of the school and the home, parent and teacher and their mutual relation to the church. Many ministers are considering the request favorably.

PORTLAND.—The most notable recent event in this city was the installation of Dr. Smith Baker at Williston Church. Dr. E. B. Webb preaching the sermon.—*Second Parish.* Rev. R. T. Hack is assisted by Rev. W. G. Mann in special meetings.

HALLOWELL.—The two sons and daughter of the late Deacon S. K. Gilman have presented the church with a beautiful set of collection plates in memory of their parents.

HANCOCK POINT.—A chapel costing about \$1,200 is nearly completed. The expense is defrayed by subscription and entertainments by summer cotagers.

Olamon has broken ground for a new edifice.—Rev. C. S. Patton of Auburn preaches sermons regularly for the children.—At Madison special evangelistic services have been held with good interest.—In Mechanic Falls a supper given by the men realized \$25.—The Congregational and Baptist churches of New Portland have united in engaging the labors of Rev. William Wright as pastor for one year. He will hold service also at North New Portland Sunday afternoons.—At Westbrook Rev. R. T. Hack will assist in a series of revival meetings.—Augusta's chapel is being fitted with a gymnasium and toilet rooms.—In Bath, Winter Street's Woman's Missionary Society raised \$75 by a thank offering.—Second Church, Biddeford, receives \$500 by the will of Mrs. Clifford.—Bar Harbor has held a memorial service in honor of soldiers killed in the war—Rev. C. S. Young will remain at Lovell another year.—Mechanicsville has renovated its house and made improvements.

—Miss Washburn and Mrs. Gray finished a helpful period at Maysville and then went to Presque Isle.—Mr. W. J. Jennings is to work at The Forks and Carrington.

New Hampshire

MILFORD.—Mrs. Mary J. Moore, second wife and widow of Rev. Humphrey Moore, who was pastor of the church from 1802 to 1830, died Nov. 23, at the ripe age of 90. The Ladies' Charitable Society connected with the church was established by her 40 years ago, and still remains in active operation as a memorial of her kindly and generous thought.

EXETER.—*Phillips.* The new edifice in process of erection had a narrow escape from fire recently, due to overheated furnaces for the drying of the plastering igniting the woodwork. Fortunately the glow of the flames was seen in season. An entrance was forced and the fire was extinguished with snow.

ALTON has just completed a row of substantial horse sheds, with a stable at the end for the pastor's horse. At the gathering that was held to celebrate the achievement advantage was taken to present the pastor and wife with a substantial donation.

LITTLETON.—The recent refitting of the church edifice and chapel is a great improvement. A passageway to connect the two is the latest suggestion. A "fellowship supper" has been greatly enjoyed.

HENNIKER.—The recent roll-call, owing to the inclement weather, was not largely attended, but was pleasant and interesting. The two oldest members within a few months will attain to the ripe age of 100 years.

Vermont

WELLS RIVER.—During December the pastor, Rev. G. H. Credeford, is giving discourses on the themes: Is the Church of Christ Following Christ? The Church of Christ and Its Present Opportunity and The Church of Christ Grieving the Holy Spirit.

BRATTLEBORO.—The result of the annual pew rental, Dec. 7, indicates a sustained interest in church affairs, although no pastor has been secured. The people are united and at work.

WAITSFIELD has liquidated a \$300 debt, painted its house and purchased new hymn-books. At a recent communion four were received into the church, three on confession.

BELLOWS FALLS.—The new parsonage, the outcome of a long-felt necessity, was thrown open Nov. 19 to the parishioners of Rev. and Mrs. J. H. Reed.

WEST BRATTLEBORO.—The annual reunion was held Dec. 2. Over 100 members responded to the roll-call and about 40 persons partook of the supper.

In Dummerston Rev. L. C. Kimball has been engaged as supply for the church, and he has begun work.—At Westminster Rev. F. B. Hyde has closed his pastoral connection.

Rhode Island

PROVIDENCE.—Dr. J. G. Vose is on a citizens' committee to confer with the school board as to the whole matter of the city's educational methods in the public schools—the result of a recent action of the board in cutting off many features of the school system on account of lack of funds.—*Elmwood Temple.* As a financial experiment, two public entertainments have been conducted by this church—an illustrated story by Alexander Black and a lecture by Rev. Sam Jones.—*Highland* had a narrow escape from a disastrous fire on Sunday morning, Dec. 4. Just as the service was closing the rear of the building was discovered to be on fire from an overheated furnace. The damage was confined to the rear. The loss is made good by insurance. This active young church gave an entertainment last week in the Y. M. C. A. hall called Ye District School, which netted quite a sum.

Connecticut

NEW HAVEN.—United. The Men's Club service was addressed last Sunday evening by Dr. C. E. Jefferson of New York, on James Russell Lowell as Seen in his Lectures and Poems. Dr. Jefferson occupied the Yale College pulpit in the morning and addressed the general religious meeting of the university in the evening.

ENFIELD.—First, Rev. O. W. Means, pastor, will celebrate its 200th anniversary next spring, and in anticipation of that event the women have spent about \$400 in redecorating and furnishing the audience-room and parlors of the chapel. The entire building has been made most convenient and attractive.

WESTPORT.—During the 10 years' pastorate of Rev. Jabez Backus 91 members have been received. The benevolences amount to \$4,582. There has been expended for a new pipe organ, introducing electric lighting and redecorating the audience-room \$3,440. The present membership is 211.

WATERTOWN held its annual meeting Dec. 2. The net increase in membership is 10, making the present total, after a careful revision, 213, of whom 131 have been added during the pastorate of the present pastor, Rev. Robert Pegrum.

MANSFIELD.—Second. A solid silver communion service has been presented to the church by Rev. Dr. L. T. Chamberlin of New York, as a token of affection for his brother and his wife.

The new pastor in Madison, Rev. G. A. Bushell, preached his first sermon as pastor Dec. 4.—Farmington has voted unanimously to request Rev. G. L. Clark to withdraw his resignation.

MIDDLE STATES
New York

BROOKLYN.—*New England.* The pastor, Rev. W. T. McElveen, conducted a most successful week of evangelistic services at the Calvary Baptist Church last week. He has been much in demand for such services in the locality, and arrangements have been made for his following Dr. A. C. Dixon at several churches.

POUGHKEEPSIE.—At the December communion individual cups were used for the first time and gave satisfaction. A number of persons were received to the membership.

New Jersey

NEWARK.—The Swedish work, begun a few months ago by Mr. C. G. Ellstrom of Montclair in the chapel of Belleville Avenue Church, is now under charge of A. F. Lindholm, who has been appointed to this mission by the Eastern Swedish Missionary Society. This society has promising missions in Morristown and Plainfield.

Pennsylvania

KANE has had a spiritual uplift and several sessions resulting from 10 days of meetings, assisted by Mr. and Mrs. L. S. Chafer of Ellington, N. Y., who are excellent gospel singers. The pastor, Rev. C. A. Jones, has been preaching on Sunday evening themes, the general subject of which is: Through Gimlet Holes, or Essential Teachings of the Scriptures.

THE SOUTH

Tennessee

NASHVILLE.—Howard would be glad to have correspondence with any church which wishes to dispose of a supply of "second-hand" song books. The pastor is Rev. James Bond.

North Carolina

DUDLEY for two successive years has contributed to all the seven societies. The amounts are not large, for the church members are poor. No festival, fair, or other entertainment has been resorted to in the two years and more of the present pastorate, and yet never before has so much been raised by the people. According to the Year-book, this church stood quite alone in giving in 1897 as a colored A. M. A. church.

Georgia

SAVANNAH.—First holds an after meeting after every preaching service and attendants are converted. The Thanksgiving Day produce of the field was gathered and distributed to the poor and \$13 were given also.

ATHENS.—Rev. C. S. Haynes uses a system of marking the members as to church attendance, partaking of communion and participation in the mid-week praise service.

THE INTERIOR

Ohio

CLEVELAND.—*Hough Avenue* has laid the corner stone of its new building. The church is not quite eight years old, but its membership is 520, altogether too many for the building first erected. The new structure, with the Sunday school building, will seat 1,000. A fine gymnasium, a reading-room and other facilities required for the community are provided. The entire building furnished will cost about \$40,000. Rev. C. W. Carroll is pastor.

GENEVA.—Rev. A. E. Woodruff has just closed a successful series of evangelistic services, and as the first fruits 23 persons were received to fellowship Dec. 4 at a special communion service. Fifteen of these were boys and young men. Mr. Woodruff showed in these meetings remarkable power in presenting the Christian life as a reasonable service. Rev. R. S. Lindsay is pastor.

HAMPDEN is growing under its new pastor, Rev. H. S. Thompson. Already a dozen young persons have been received on confession. In its new prosperity, with a pastor who has no other field, this church shows what would come to many another small church similarly favored.

DAYTON.—Rev. J. W. Rain begins his second year with marked encouragement on the part of the whole church, which has passed through many discouragements. The Sunday evening addresses are wisely adapted to attract and interest.

YOUNGSTOWN.—*Plymouth.* The pastor, Rev. P. W. Sinks, sends out letters for pledges to work on one or more of 40 different lines, responses to be kept secret. The city has a large element of iron workers.

CHESTER.—The Congregationalists and Free Baptists are worshiping together in the former's edifice with the latter's pastor. Entire harmony

prevails, and each church keeps up its own benevolences.

CHAGRIN FALLS.—In Rev. F. W. Griffith's first year over 10 members have been received against two the year before, and a parsonage has been bought. The stereopticon is used Sunday evenings.

Illinois

[For Chicago news see page 886.]

ROCKFORD.—First. The Men's Sunday Evening Club has completed five years of good work, and celebrated the anniversary, Dec. 6, with a banquet and appropriate speeches. This is one of the first Sunday evening clubs formed in the country, and several hundred different men have been upon its roll. The club held a special Thanksgiving service in honor of returned army men Nov. 27. During Dr. Leete's pastorate members have been received to the church at every communion season. Six were received on Dec. 4. The boys' choir of 30 voices, which has led the music in the Sunday school for over a year, will be re-enforced next year by a chorus of girls.

Indiana

COAL BLUFF.—Rev. R. E. Roberts, the pastor, recently visited Cleveland, O., calling on his way at the Welsh Church at Elwood. He went also to Gas City to visit, in an apostolic way, the extensive Welsh settlement at the Tin Plate Works. His audiences are large at Coal Bluff, and Caseyville church is becoming settled in Congregational life.

EAST CHICAGO has just paid off the last installment of its \$500 loan from the C. C. B. S., and also declares its purpose to become self-supporting with the New Year. The pastor, Rev. F. E. Bigelow, addressed a circular letter to the members in advance of a thank offering inclosing suitable envelopes. The amount received was \$166.

MARION.—Rev. H. B. Long has large numbers at services. The Grand Opera House, the largest auditorium in the city, is now used for Sunday services, except the Sunday school, which remains in the church. The morning congregations are getting more satisfactory and include many families heretofore without church connection.

DUNKIRK.—A chrysanthemum display conducted by the women cleared \$200, which will be used for interior decorations. Large evening congregations are listening to Rev. A. O. Penniman's course of sermons, the aisles and pulpit space being filled with extra chairs.

Michigan

LANSING.—*Pilgrim.* Rev. E. B. Allen, pastor, stands this year among the first four churches in the country in greatest net growth of membership, its total net addition being 101. The church was five years old last March and deserves special credit for its record.

LAJNSBURG.—The congregations are large morning and evening. Rev. F. M. Coddington is regaling his people Sunday evenings with chapters of a story he proposes to publish.

Wisconsin

SPRING VALLEY is enthusiastic over the completion of the new building opened Dec. 1. The pastor has worked heroically, doing part of the painting and superintending the whole. The audience and prayer meeting rooms will be used at once.

EAU CLAIRE.—Large congregations listen to Rev. J. W. Frizzell. His evening lectures on Evolution call out the business and professional men, who seldom attend church service.

EAST PEPEIN.—A letter missive was sent out last week to the neighboring churches for the organization of a church of 35 members at this place. Special interest is manifest.

NEW RICHMOND.—A debt of \$1,000, incurred some time ago, was extinguished just before Thanksgiving, much to the joy of the church. Rev. A. D. Adams is pastor.

At Sun Prairie Rev. G. C. Weiss of Watertown is helping the pastor, Rev. F. E. Lyon, in special meetings.—Stockbridge has a weekly Bible study class numbering 30, including several members of

the Methodist Episcopal church, which works in great harmony with this one.

THE WEST

Missouri

ST. LOUIS.—First has adopted the individual communion cups on the unanimous recommendation of pastor and deacons, which was unanimously accepted by the people. The Husted plan was chosen.

Iowa

HITEMAN.—Rev. Owen Thomas has resigned this pastorate, to accept that of Gomer Church, after four years of faithful work. Coming here from Oberlin Seminary, he found a discouraging field, comprising seven nationalities representing seven denominations. In addition to two regular English sermons, Mr. Thomas preaches also in Welsh. Nearly 200 persons have united since his coming. He has unified and practically Americanized the church and brought it to self-support. A delegate at an association meeting held here remarked that the atmosphere was more like heaven than that of any church he ever saw, because of the unity prevailing between denominations. It has one of the best choirs in the State, led by an efficient conductor who is paid for his services.

DAVENPORT.—Edwards issues monthly a bright and highly creditable little sheet called the *Congregational Monitor*, which the pastor, Rev. G. S. Rollins, edits. It announces as his subject for the Sunday nearest Forefathers' Day, Witchcraft in New England. A year ago he preached on The Quakers in Colonial Massachusetts.

ONAWA.—The people have purchased a stereopticon, and their pastor, Rev. J. E. McNamara, is giving a series of illustrated Bible lectures, which will be continued for about a month. The large audiences manifest a good degree of interest in the Bible study.

The pastor at Cromwell has organized a Boys' Club.—Two of the four deacons just elected at New Hampton were charter members over 40 years ago.

Minnesota

MINNEAPOLIS.—*Park Avenue.* At a recent meeting the committee appointed to take under consideration the resignation of the pastor, Rev. G. D. Black, brought in a resolution to the effect that it be not accepted. As the people were heartily and unanimously in sympathy with this resolution, Mr. Black was constrained to yield to their judgment. The experience will probably give a new impetus to the work, as it has revealed a loyalty which has hardly been estimated at its full value.

ST. PAUL.—Rev. Theodore Clifton, Western secretary of the Education Society, has been speaking in several local pulpits in the interest of Fargo College. In his attempt to raise a large portion of the floating debt of the college among the churches of this State, he is receiving hearty encouragement.

—Bethany. Rev. W. W. Newell is using the stereopticon Sunday evenings with gratifying results in interest and attendance.

OWATONNA.—Rev. J. H. Chandler has prepared three addresses growing out of the Indian troubles: Indian Rights and Wrongs, The Brighter Side of the Problem, Our Duty to the Indian. After delivering these to his own people he gave a résumé of them to the churches in Northfield and Faribault. All Saints' Day was celebrated by the sacrament of the Lord's Supper and an offering for "our brethren of darker skins."

BAGLEY.—In this new town the Sunday school planted four months ago has developed into a church of nine members, which was organized, Dec. 4, by Supt. E. H. Stickney. A subscription has been raised toward a house of worship to be built in the spring. The church is in charge of Rev. C. F. Blomquist of Fosstow, 20 miles distant, who has already done much for it.

MANKATO.—Evangelistic services have been held for 10 days, with good results in quickening the religious life of the community, the Baptists re-



ceiving the largest number of accessions, but our own church being strengthened.

AITKIN has been pastorless for several weeks, since Rev. Jere. Kimball closed his work, and is now supplied by Rev. H. B. Bortel. Efforts to secure a house of worship owned by a union society are to be crowned with success.

Kansas

FREDONIA.—Eleven persons were received to membership Nov. 27, of whom 10 reside in the country districts, where the pastor, Rev. H. C. Shoemaker, preaches regularly.

Nebraska

NORFOLK.—Second, situated at the Junction ever since its organization in 1893 has held all its services in a rented railway station. Repeated efforts for a house of worship were crowned with success Dec. 4, when the new building was dedicated. First Church gave up its own services to unite, its pastor, Rev. J. J. Parker, preaching in the morning. Rev. John Jefferies has been untiring in his efforts, not only soliciting and collecting funds, but putting on his overalls and taking part with the workmen on the building. The structure, a model of convenience and attractiveness, consists of an audience-room and chapel, which open together. It is heated by furnace and lighted by one of the new acetylene gas plants. The latter is a decided success, having been put in at moderate cost and supplying a pleasant light. The cost of building and furnishing was \$2,840. First Church has helped generously, and the aid of the C. C. B. S. is highly appreciated.

North Dakota

EBENEZER (German), 25 miles south of Glen Ullin, was organized in July, 1897, and has just dedicated a neat building costing \$700, free of debt and without aid of the C. C. B. S. Rev. John Sattler, who has had charge of the work, preached the dedicatory sermon.

DAZEY.—Twenty persons have become members as the result of special services, in which Rev. E. S. Shaw was assisted by Evangelist C. S. Billings.

Oklahoma

TECUMSEH.—Rev. C. F. Sheldon was recently robbed of clothing and all his money. Soon after he was visited by over 80 persons, among them some of the roughest men in town, who left more than four times the amount taken in money and goods. "There is that scattereth, yet increaseth."

Wyoming

SHERIDAN.—First deeply regrets the resignation of its pastor, Rev. W. E. M. Stewart, who has done large service for Congregationalism during his two years' pastorate. Beside building up the church spiritually and financially, he has founded Sheridan College, which now has fifty students and a faculty drawn from the higher institutions of the country. Mr. Stewart was president of the board of trustees and professor of natural science and his wife had charge of the vocal music. They will rest for a time before undertaking new work.

PACIFIC COAST

California

LOS ANGELES is a Congregational center, boasting 12 churches of the Pilgrim persuasion.—First raised over \$10,000 during its last fiscal year, besides a private gift exceeding that amount to Pomona College. Rev. W. F. Day is pastor. The church celebrated its 30th anniversary Nov. 23. A banquet was served to about 300 people. Mr. H. W. W. Bent, one of the charter members, and

Rev. Isaac W. Atherton, the first pastor, gave historic addresses.

SANTA ANA.—Rev. J. H. Cope recently received six Spanish-speaking converts as members. The reading of the confession of faith and covenant and the pastor's address were all in the Spanish tongue. The Holy Spirit was manifestly present and other Mexicans dedicated to confess Christ and unite.

SAN DIEGO.—Dr. S. A. Norton is giving a series of "practical talks" on Factors in the Problem of Character. These include: The physical factor, A Sound Body; the mental, A Sound Mind; the social, A Sound Companionship; the spiritual, A Sound Faith.

Oregon

PORTLAND.—First. Mr. Ackerman's topic for the last Sunday evening in November was The Father of English Hymnody. This was a song service commemorating the 150th anniversary of the death of Isaac Watts, and his hymns were used exclusively. To bring the pastor and his wife and the people into closer touch, a series of nine neighborhood sociables were held in November. The average attendance was 35. The 10th was given at the pastor's home, those attending being the entertainers in their respective neighborhoods. At each gathering the needs and purposes of the church were clearly set forth. Already positively good results have become apparent in stimulating a number who have been apathetic with a purpose to be more efficient.

Sixteen more churches in the State contributed to the C. C. B. S. up to Nov. 15 than in the entire year of 1897.

Washington

SEATTLE.—Plymouth. Rev. W. H. G. Temple has organized a Men's Club to facilitate acquaintance of members. The plan meets with favor and success.

For Weekly Register see page 908.

Over-exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

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By the "magic touch" of Hood's Sarsaparilla. This medicine gently tones the stomach, purifies the blood and puts the whole digestive apparatus in healthy condition. Why should you or your friends suffer the pangs and miseries of dyspepsia when a cure may be effected so easily and so promptly by taking this medicine. No matter what other remedies you have tried. Remember Hood's Sarsaparilla cures, absolutely and permanently, when all other preparations fail to do any good.

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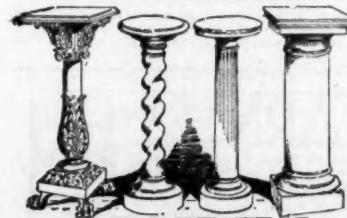
Is America's Greatest Medicine. Sold by all dealers in medicine. Price \$1.

Hood's Pills are the favorite cathartic. All dealers. 25c.

PEDESTAL PRESENTS.

The question of the hour on all lips is, "What shall I buy for a Christmas gift?"

Here is something you never thought of! A Pedestal! If you stop and think, you will recall half a dozen things which would make a great showing on this elevation—a vase, a bust, a clock or a piece of statuary. Pedestals



usually cost considerable money, but we are selling them this month as Christmas gifts at special prices; as low as \$6 and upwards.

Early choice is desirable, as the best patterns will be sold long before the 25th.

PAINE FURNITURE CO.,

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48 CANAL ST., BOSTON.

THE CONGREGATIONALIST

Will continue to be in 1898, as from 1816 to 1898,

A Religious Newspaper,

A Denominational Newspaper,

A Family Newspaper.

These are its three chief provinces, and to excel along these lines is its ideal.

The swift movement of events makes it hard for a live newspaper to prepare a cut-and-dried schedule for twelve months in advance. Each issue needs to be largely woven out of material immediately suggested, and The Congregationalist will seek in 1898 to be in closer touch with the hour than ever before. However, while treating carefully and fully the events of the day and the week, it will supplement its regular departments with articles and features like those indicated below:

CONGREGATIONALISM FOR TODAY. Its Mission to the Intellect. Its Obligation to Add Zeal to Knowledge. Its Call to Practical Fellowship. Its Duty to the Unchurched Classes. Its Doctrinal Message.

THE MODERN PILGRIM AT NEW ENGLAND SHRINES. What He Ought to See and How He May See It, in Boston, Plymouth, Salem, Cambridge, Newton, Concord, Andover, Williamstown, Northampton, Amherst, Hartford and New Haven.

DRAMATIC EPISODES IN RECENT HISTORY. How Neesima Captured the American Board at Eutaw in 1874. Critical Moments in the First National Council of 1865, and other thrilling scenes.

WORLD-WIDE ASPECTS OF CHRISTIANITY. How the Work of Evangelization Stands in China, India, Japan, Turkey, Africa. What Has Been Done—What Is To Be Done.

END-OF-THE-CENTURY PAPERS. The Bequest of the 19th to the 20th Century. In Science, Art Literature, Theology and Government.

THE CULTURE OF THE SPIRITUAL LIFE. Short, uplifting articles by Rev. F. W. Baldwin, D. D., on The Practice of the Presence of God, My Bible, My Influence, My Temptations, My Father's House, My Sources of Strength, My Hereafter.

IN LIGHTER VEIN. Its list of story-writers includes such skillful workers in this field as Harriet Prescott Spofford, Helen Campbell, Alice Brown, Frances Bent Dillingham, Emily Huntington Miller, Frances J. Delano. Rev. Charles M. Sheldon, the popular writer on social topics, will contribute several articles.

ILLUSTRATIONS. Each issue of The Congregationalist contains numerous pictures.

INCREASED NEWS SERVICE. A pioneer in gathering and stating the facts concerning the life and work of the churches, The Congregationalist plans hereafter to furnish a still larger amount of fresh, reliable and suggestive news. It will make particularly prominent two features, STATE BROADSIDES and CHURCH MONOGRAPHS. The State Broadsides issued at intervals will take a wide look over the church, educational and philanthropic agencies of a given State.

The Congregationalist, in its department Christian Work and Workers, aims to give constant, accurate and full information respecting the activities of other denominations and all branches of Christian work.

BIBLICAL PROPHECY. A Series by Prof. Samuel Ives Curtiss. What Is Prophecy? What Led the Prophet to His Work? What Was the Origin and Aim of Prophecy? Does the Prophet Claim to be God's Spokesman? Is Fulfilment a Necessary Test of Prophecy? How Did Written Collections Come into Existence? What Uses Can the Christian Make of Prophecy?

BELIEF, CHARACTER AND WORK OF CONGREGATIONALISM, AND ITS RELATIONS WITH OTHER DENOMINATIONS. A series of short, suggestive editorials intended to meet the questions constantly arising as to why we are Congregationalists, what we believe, what our distinctive lines of work are, what our contribution to church unity is, and how we differ from other denominations.

THE CONGREGATIONALIST—Subscription Price, \$3 per year; 2 years, \$5; 5 years, \$10.

14 Beacon Street, Boston.

Weekly Register

Calls

BARNEY, Lewis W., formerly of Norwich, Ct., to Waverly Ch., Jersey City, N. J. Accepts, and has begun work.
CHAPIN, Chas. H., to Hancock, N. H., adjoining his home parish at Atrium.
COWIN, Carl H., Geneva, Ill., to Red Jacket, Mich. Accepts.
CRESSEY, Pemberton H., Andover Sem., to North Conway, N. H. Accepts.
DANFORTH, Jas. R., Walnut Hills Ch., Cincinnati, O., accepts call to Westfield, N. J.
DARLING, Chas. D., Warren, Minn., withdraws acceptance of call to Washington, Ind., and accepts to Presb. Ch., Petersburg, Ind.
DECKER, Henry A., Athens and Leonidas, Mich., accepts call to Comstock.
EAKIN, John D., Duxbury, Wis., to Waseca, Minn.
EEGER, Jas. Wood River Junction, Vt., to Academy Ave. Ch., Providence. Accepts, to begin Jan. 1.
HANNA, Thos., San Francisco, Cal., to Cottonwood.
HOLLEY, John B., to Fremont, Mich., for another year.
JONES, Carl S., Pinckney, Mich., accepts call to Chelesa.
MARSH, Wilson J., Alcester, S. D., to Plymouth Ch., Galesburg, Okla. Accepts.
MILLER, Geo. K., Indianapolis, Ind., to Hosmer Ch., Giesen.
PALMER, Edward G., to Rochester, Mich., for another year.
PIERCE, Albert F., First Ch., Danbury, Ct., to South Ch., Brockton (Campbell), Mass. Accepts.
RICHMOND, Geo. C., Easthampton, Mass., accepts call to Somerville, Ct.
SHERLINE, Ernest W., formerly of Pilgrimage Ch., Franklin, Mass., First Ch., Minneapolis.
TAYLOR, Geo. E., Crete, Neb., to W. Concord, N. H.
TODD, David E., Cameron, Mo., to Waukomis, Okla. Accepts.
ZELIE, John S., Bolton Ave. Presb. Ch., Cleveland, O., to Second Ch., Rockford, Ill.

Ordinations and installations

BAKER, Smith & Williston Ch., Portland, Me., Dec. 1. Sermon, Dr. E. B. Webb; other parts, Rev. Messrs. A. H. Wright, D. M. Pratt, Drs. F. A. Warfield, J. L. Jenkins and W. H. Fenn.
BURCH, H. H., o. Milford, Io., Nov. 30. Sermon, Rev. J. O. Thrush; other parts, Rev. Messrs. D. E. Skinner, J. M. Cummings and Sec. T. O. Douglass.
HALL, Oliver S., o. and i. Ferndale, Wn. Sermon, Rev. C. E. Jewett; other parts, Rev. Messrs. Alonso Rogers, W. E. Dawson, A. B. and Sam'l. Williams.
HALL, Ransom B., o. Redfield, S. D., Dec. 1. Sermon, Pres. H. K. Warren; other parts, Rev. Messrs. D. B. Tomlin, C. A. Brand, W. U. Parks, Julius Stevens and W. H. Thrall.
HEBERLEIN, Fred'k W., o. Hope Ch., West Superior, Wk., Nov. 28. Sermon, Rev. A. G. Beach; other parts, Rev. Messrs. W. H. Smith, H. G. Smith, W. T. Keam, Jere. Kimball, L. A. Brink, Dr. H. W. Cartier.
VINCENT, Clarence A., Central Ch., Galesburg, Ill., Dec. 9. Sermon, Rev. H. G. Herring; other parts, Rev. Messrs. W. H. Spence, C. A. Moore and H. K. Painter, Prof. W. H. Chamberlain, Drs. Sydney Strong, A. R. Thain and E. F. Williams.

Resignations

ADKINS, Jas. B., Ottawa, Kan.
BAILEY, Nelson M., First Ch., Wells, Me., withdraws resignation.
BLACK, Geo. D., Park Ave. Ch., Minneapolis, withdraws resignation, the church refusing to accept it.
CLARK, Allen, Park Rapids, Minn.
DAVIDSON, Jas. A., Irving St. Ch., Cleveland, O., to take special charge of the church.
DIBBLE, Wm. L., Plymouth Ch., Guthrie, Okla.
DUMM, Wm. W., Greeley, Col.
HILL, Dexter D., Los Alamitos, Cal.
ROLLINS, John C., San Bernardino, Cal.
STEWART, Wm. E. M., Sheridan, Wyo.
THORPE, John, Andover and E. Andover, N. H.
WESTERVELT, Wm. D., Morgan Park, Ill.
WILSON, John J., Clear Creek, Kan., withdraws resignation, and accepts call to remain another year.

Dismissals

RANDALL, Winfield S., Weare, N. H., Nov. 29.

Stated Supplies

ARCHER, Thos. E. (Meth.), Herman, Minn., at Morris, for six months.
HALL, Ransom B., Hartford Sem., at Gettysburg, Da., till May.
LELAND, H. D., as acting pastor at Paola, Kan., till March.
RICHARDSON, Henry L., formerly of Ripon, Wis., at First Ch., Racine, for six months.

Churches Organized

BAGLEY, Minn., 4 Dec., nine members.
WOLBACH, Neb., German, 1 Dec., 20 members.

Miscellaneous

BAILEY, Gurdon F., and family of Westbrook, Ct., have been detained at Groton, his wife's home, since Nov. 1 by the continued illness of his little son, of colitis and bronchitis, never recovered.
BRUECHERT, H. A. E., Omaha, Neb., was approbated to preach Nov. 14.
LEWIS, Frank F., was given a surprise donation party, Thanksgiving night, by his people of Holdrege, Neb.
MARSHALL, Henry, begins his second year at Lowell, Mich., with increased salary.
RICHARDSON, Albert M., Lawrence, Kan., will spend the winter with his daughter at 5410 Jackson Ave., Chicago.
SIMPSON, Sam'l, Chardon, O., was tendered a reception by the church and another by the C. E. Society on his return from Hartford, Ct., with his bride.

Business Crowding the Ministry

The *Yale Review* gives a valuable statistical analysis of the life pursuits chosen by the alumni of Yale since 1797. It will show that the percentage of men entering the Christian ministry since 1880 has only been about half of what it was from 1861-65, and that there has been a steady decrease in the relative importance of the ministry—in the eyes of graduates—since 1797. On the other hand, the number of college-bred business men has steadily risen from six per cent. in 1797 to thirty-one per cent. in 1891-93. Professor Schab, who makes this analysis, says on this point:

It is noticeable that in the case of the last eighty years covered by the table the sum of the figures for the ministry and

of the one for business in each five-year period fluctuates fairly closely about thirty-seven per cent., and that, with very few exceptions, a rapid fall in the figure for the ministry goes hand in hand with a rapid rise in the figure for business, and when the falling off in the ministry is retarded the same is true of the rise of the figure for the business men. It would not be safe to conclude from this that the kind of men who formerly became clergymen now go into business, though this may be true to some extent. In any case, it is clear that the leadership which naturally falls to the college graduate in this country was formerly chiefly exerted from the bar and the pulpit; that nowadays, however, the industrial leaders are also largely recruited from among college graduates; that the typical college graduate of today is no longer the scholar, but the man of affairs.

He need not complain of too little work who hath a little world in himself to mend.—
Thomas Fuller.

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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REV. HOWARD A. HANAFORD, formerly of Middleboro, just dismissed from the pastorate in Winchester, N. H., is ready to supply pulpits as candidate or otherwise. Address him at Winchester, N. H.

WHITMAN COLLEGE. All communications and gifts for the College should be sent to the financial agent, Miss Virginia Dox, Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to promote the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seafar's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
 REV. W. C. STITT, Secretary.
 W. C. STURGES, Treasurer.

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Houghton, Mifflin & Co., Boston.
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 By Lyman Abbott. pp. 332. \$1.50.
AFTERNOONS IN THE COLLEGE CHAPEL. By Francis G. PEABODY. pp. 213. \$1.25.

L. C. Page & Co., Boston.
OLD WORLD MEMORIES. By Edward Lowe Temple. 2 vols. pp. 345, 327. \$3.00.
PERSONAL RECOLLECTIONS OF ABRAHAM LINCOLN AND THE CIVIL WAR. By James R. Gilmore. pp. 339. \$3.00.

Prang Educational Co., Boston.
Egypt, THE LAND OF THE TEMPLE BUILDERS. By W. S. Perry. pp. 249. \$1.50.
HOW TO ENJOY PICTURES. By M. S. Emery. pp. 290. \$1.50.

D. C. Heath & Co., Boston.
AUF DER SONNENSEITE. Edited by Dr. Wilhelm Bernhardt. pp. 146. 35 cents.

Orange Judd Co., Springfield.
NEW METHODS IN EDUCATION. By J. Liberty Tadd. pp. 432. \$3.00.

W. F. Adams Co., Springfield.
CLASSIFIED GYMNASIUM EXERCISES. Compiled by A. K. Jones. pp. 140. \$1.00.

Journal Co., Windsor, Vt.
HISTORY OF THE FIRST CONGREGATIONAL CHURCH OF WINDSOR, VT., from 1768 to 1898. By Ezra Hoyt Byington. pp. 109.

Harper & Bros., New York.
THE FREE EXPANSION OF GASES. Edited by J. S. Ames. Ph. D. pp. 106. 75 cents.
PRISMATIC AND DIFFRACTION SPECTRA. Edited by J. S. Ames. Ph. D. pp. 69. 60 cents.
AN ANGEL IN A WEB. By Julian Ralph. pp. 239. \$1.50.

THE NEW GOD. By Richard Voss. pp. 241. \$1.25.

PEEPS AT PEOPLE. By John Kendrick Bangs. pp. 185. \$1.25.

Macmillan Co., New York.
INSTINCT AND REASON. By Henry Rutgers Marshall. pp. 575. \$3.50.
HOME LIFE IN COLONIAL DAYS. By Alice Morse Earle. pp. 470. \$2.50.

UNIVERSITY SERMONS. By John Caird, D. D., LL. D. pp. 402. \$2.25.

MACAULAY'S ESSAY ON ADDISON. Edited and annotated by C. W. French. pp. 201. 25 cents.

Thomas Nelson's Sons, New York.
FRENCH AND ENGLISH. By E. Everett-Green. pp. 519. \$1.50.

THE WHITE NORTH. By M. Douglas. pp. 237. 80 cents.

Eaton & Mains, New York.
WITHIN THE PURDAH. By S. Armstrong-Hopkins. pp. 248. \$1.25.
CIS MARTIN. By Louise R. Baker. pp. 270. \$1.00.

Funk & Wagnalls Co., New York.
IN CHRIST JESUS. By Arthur T. Pierson. pp. 197. 60 cents.

CATHARINE OF SIENA. By Arthur T. Pierson. pp. 68. 50 cents.

Bonnell, Silver & Co., New York.
ALICIA. By Alexis. pp. 257.

Frederick A. Stokes, New York.
MOTHER-SONG AND CHILD-SONG. Edited by Charlotte B. Jordan. pp. 306. \$1.50.

Fleming H. Revell Co., New York.
JESUS ONLY. By Albert L. Gridley. pp. 189.

Munn & Co., New York.
SPirit SLATE WRITING AND KINDRED PHENOMENA. By William E. Robinson. pp. 148. \$1.00.

C. W. Bardeen, Syracuse.
IDEALS AND PROGRAMMES. By Jean L. Gowdy. pp. 102. 75 cents.

E. Darrow & Co., Rochester.
THE LAKE COUNTRY AND THE LAND OF GOLD. By John Corbett. pp. 161.

J. B. Lippincott Co., Philadelphia.
IN THE SHADOW OF THE THREE. By Blanche L. Tottenham. pp. 366. \$1.00.

A. J. Rowland, Philadelphia.
LONE POINT—A SUMMER OUTING. By Grace Livingstone Hill. pp. 319. \$1.50.

Smithsonian Institution, Washington.
ANNUAL REPORT OF THE BOARD OF REGENTS. pp. 727.

A. C. McClurg & Co., Chicago.
MARIA FELICIA. By Caroline Svetla. Translated by Antone Krejca. pp. 278. \$1.00.
THE WIDOW O'CALLAGHAN'S BOYS. By Gulielma Zollinger. pp. 296. \$1.25.

Open Court Pub. Co., Chicago.
TRUTH AND ERROR. By J. W. Powell. pp. 428. \$1.75.

PAPER COVERS
Henderson & Co., Toronto.
THE RIDDLE OF EXISTENCE SOLVED. By W. J. Fenton. pp. 216.

International News Co., New York.
GRAPHIC, HOLLY LEAVES, FIGARO ILLUSTRE, THE SKETCH, ILLUSTRATED LONDON NEWS.

Morning Star Publishing House, Boston.
CHRISTIANITY AND WAR. By Clarence A. Bickford. pp. 32. 10 cents.

Lend-a-Hand Society, Boston.
LEND-A-HAND CALENDAR.

Prang Educational Co., Boston.
ART FOR THE EYE. By Ross Turner. pp. 33.

MAGAZINES
 December. MAGAZINE OF ART.—ART JOURNAL.—BOOK BUYER.—ART AMATEUR.—APPLETONS' POPULAR SCIENCE.—KINDERGARTEN REVIEW.—HOMILETIC.—TREASURY.—INTERNATIONAL.—CHAUTAUQUAN.—TEMPLE.—FRANK LESLIE'S.—LITERARY NEWS.—MCCLURE'S.—NEW ENGLAND.—BOOK NEWS.

More Appreciative Words

Our friends continue to say kind words regarding the efforts of *The Congregationalist* to meet the needs of its readers. What we print below from their letters is by way of indicating our own appreciation and the special lines which call forth approval. These letters come from bankers, journalists, a New York divine, and leaders in the Y. P. S. C. E. and many others. Kindly tell us what kind of articles you think serves the churches.

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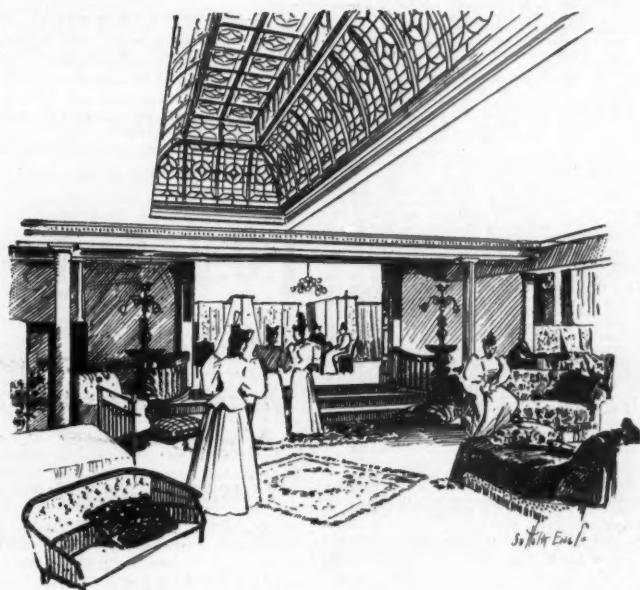
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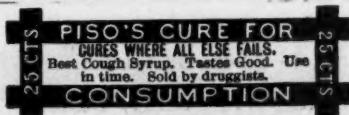
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Marriages

The charge for marriage notices is twenty-five cents.

A PRAHAM—FIFIELD—In Stonington, Me., Nov. 24, by Rev. S. W. Chapin, Rev. S. A. Araham of Bangor and Edith Isabelle Fifield of Stonington.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARKE—In W. Newton, Dec. 4, Sarah S., wife of Julius L. Clarke, aged 83 years.

DAVIS—In Orange, Dec. 5, Deacon Edward Davis, for many years an influential member of the Congregational church, aged 82 years.

GRIFFIS—In Ithaca, N. Y., Dec. 9, Katherine, wife of Rev. William E. Griffis, D. D. Burial at Schenectady, Tuesday, Dec. 13.

MERRILL—In West Somerville, Mass., Nov. 14, Marion Clarke, daughter of Mr. and Mrs. E. C. Merrill, aged 2 yrs., 3 mos., and 4 days. The interment was at Center Harbor, N. H., Nov. 17. Services conducted by Rev. J. Erskine, assisted by Rev. R. F. True.

OLMSTEAD—In Wilton, Ct., Dec. 2, Edward Olmstead, aged 74 yrs. He was a deacon and the clerk of the Congregational church and was a graduate of Yale, class of 1846.

PERRY—In De Funiaq Springs, Fla., Nov. 19, Almira Hodges, widow of Rev. David Perry, aged 83 yrs., 9 mos. She was buried beside her husband in Hollis, N. H.

MRS. M. J. MOORE

Mrs. Mary J. Moore of Milford, N. H., died Nov. 23, in the ninety-first year of her age, having retained to the end the full possession of her faculties. Mrs. Moore was the widow of Rev. Humphrey Moore, D. D., who was the first minister of the town and whose pastorate lasted thirty-three years.

The funeral services occurred Nov. 28, and were conducted by her pastor, Rev. H. P. Peck, assisted by Rev. Dr. J. E. Kittredge of Genesee, N. Y. After her husband's death she continued to live in the spacious house which he built and which has long been famous for its general hospitality. Her sister, Mrs. Elizabeth Gillis, widow of former mayor of Nashua, and Mr. and Mrs. Carl E. Knight have shared the home with her. Mrs. Knight being her niece.

Few women in the religious circles of New Hampshire have been more favorably known, or more truly admired. At county conferences and missionary conventions and State associations she was a center of attraction. People were greatly impressed with her saintly face and dignified bearing, as well as by her cordial greetings and noble character. Up to the time of her death she took a lively interest in the passing events of the day both at home and abroad. Her public service was never at the cost of devotion to home and kindred. That she had the soul of an artist was evident from the choice specimens of needlework which her busy fingers even in old age wrought to the delight of her friends. Her presence was sunshine to whom knew her. Whoever entered the parlor of her house, once felt the inspiration of her refined spiritual nature. The young as well as the old got very close to her heart. The sick were comforted by her sympathies. Her Sunday school class will never forget the rare Biblical truths which from week to week she imparted to them. Her church, of which she was a devout attendant up to the last year of her life, will hold her in loving remembrance; and the people of the whole town, without distinction of age or class, will always rise up in full hearted tribute. Mrs. Moore grew old as beautifully as the autumn foliage changes its hues. In her declining years the choicest graces of character appeared in their glory. Not for an instant did she waver in her warm attachment to Christ. Her sickroom was radiant through her buoyant faith in the unseen. Her words to those who saw her during her last days upon earth were sweet benedictions. The departure of such a saint is not death, but a translation.

C. R.

REV. S. H. AMSDEN

Died in Chichester, N. H., Nov. 26, Rev. Samuel H. Amunden. He was born at Petersham, Mass., in 1835. He was ordained at Salisbury, N. H., June 12, 1856. He held pastorates in the following succession: Danbury, Wilmot and New Alstead, N. H., West Dover, Vt., New Salem and New Cummings, Mass., Coopersburg, and West Chichester, Vt., Gilman, N. H., and Chichester, N. H. He was buried in Franklin, N. H. This is a brief history of a busy life, of a loving, consecrated servant of Christ, of a man who lived his work and died in the full triumph of the Christian faith.

Brother Amunden's humble spirit would deprecate anything like a eulogy. But we must say that he manifested even a sweet disposition and tender heart, that his love for his brethren in the church was strong, and that he joined with this with a strong affection for the Church of Christ, for all her ordinances, departments and conferences. With this was joined an intense solicitude for the unsaved. His daily prayer was for the dear brethren, for the church and for the un-saved. He was a successful worker.

Like Jehoiada, the priest of Judah, he was worthy to be "boyled in the city of David among the kings."

J. H. B.

MISS HELEN MARR ATWOOD

Born in Hampden, Me., 1832, died at Roxbury, Dec. 6. She was long active in Christian work, especially in the North End of Boston, and for five years under the City Missionary Society. Consecrated, sympathetic, wise and efficient, she had much success in winning souls to Christ, ever leading them from the society cast out and shuns into happy and useful lives. She was a true student of the Bible, a Christian of rare experience and strong faith. For twenty-three years she has been the valued companion of Mrs. Susan E. Parker, now ninety-two years of age, the venerable sister of the late Rev. Dr. S. F. Smith, the author of the hymn America. Their spiritual fellowship and loving co-operation in Christian charity has been remarkable. At her funeral Rev. Marks B. Sherman, Rev. Dr. W. Aldron and her pastor gave affectionate testimony from personal knowledge concerning her fruitful life. She was a member of Walcutt Avenue Congregational Church.

DEACON KELLEY

Deacon Joseph B. Kelley died at his home in Merrimac, Nov. 25, aged eighty-two years and eight months. He was sixty-six years a faithful member of the Congregational church and thirty-eight years an honored deacon. He is remembered for his sterling honesty, kindly and consistent Christian life and zeal for good works. There survive him a brother, Deacon F. C. Kelley, Auburndale, two sisters, Misses Abigail B. and S. Orinda Kelley, Merrimac, four sons, Homan W. and Willard B. of Merrimac, Henry B. of Plainview, N. H., and Charles M. of Ipswich, Mass., and one daughter, Mrs. A. E. Brosting of Sedalia, Mo.

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The Protection of the Family

The national importance of a well-protected and properly developed family life is every year becoming more apparent. The dependence of the church upon a sound and vigorous home life is also better understood. But hitherto our religious efforts have been largely concentrated upon congregational types of work and our denominational societies have taken shape accordingly. For they seek chiefly to aid in the formation, housing, equipping and supporting of public assemblies. The home has been overlooked or left to receive aid in more indirect ways. It has had no organization to do for it the work which has been done by the joint effort of several societies for the congregation. It has been too much left out of the plans and charities of Christian workers and givers. If we have done many things for the home, they have too rarely been of the home and by the home as having responsibilities of its own to be recognized and developed. While the home has been aided by the church and the school, it has been far too much as a helpless object of charity and too little as capable of a noble self-help.

The National League for the Protection of the Family—until lately called the Divorce Reform League—has stood for this larger view and this deeper need. Investigation, legislation in respect to marriage and divorce, educational work by addresses and publications, and practical demonstration like the home department of the Sunday school have been carried on until now there is a demand for more aid than the league is able to furnish with its present means. Churches and individuals are, therefore, earnestly asked to give the league a place in their charities as an important aid to the denominational societies themselves, because of their own dependence upon the home and as a duty to an institution which lies at the foundation of every interest of the church and of society itself.

Contributions or pledges should be sent as soon as practicable to the treasurer, Mr. William G. Benedict, 610 Atlantic Avenue, Boston, or to the secretary, Rev. Samuel W. Dike, Auburndale, Mass.

GEORGE HARRIS,
Chairman of Executive Committee.

Clubbing Rates.

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*.

Atlantic Monthly.....	\$3.25
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American Kitchen Magazine.....	.75

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

PULLMAN EXHIBITION TRAIN.—Every one remembers the magnificent passenger train which the Pullman Palace Car Company exhibited at the World's Fair, Chicago, and subsequently at Atlanta, Nashville and Omaha. By special arrangement the Pennsylvania Railroad Company has secured this model train for its personally conducted tour to California. It will be the first trip the train has ever made in service, and as it will be the home of the tourists throughout the entire tour they may feel assured of luxurious accommodations. The train is lighted by electricity, and is made up of composite dining, sleeping, compartment and library observation cars. Among its conveniences are a bathroom, barber shop, refreshment buffet and a piano. The tour will leave Feb. 8. Round-trip rate, including every necessary expense during the thirty-seven days absent, \$405 from Boston. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.

A CLEVER HINT.—Today in another column of this paper the Paine Furniture Company give to our readers one of the most valuable suggestions for a possible Christmas gift. Our readers have thought of many things, but we doubt if any of them has thought of the possible gift of a pedestal. It only needs a few moments' reflection to realize how effective as a piece of household decoration is a handsome oak or mahogany pedestal. It may be used for a vase, a bust, a clock, a piece of statuary or almost any article of this kind.



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THE YOUTH'S COMPANION

during the 52 weeks of 1899, include men and women of the most varied pursuits. Note-worthy among them will be:

HON. CARL SCHURZ, The Lincoln-Douglas Debate.

HON. C. D. WRIGHT, Where Living Is Cheapest.

DR. MARY P. JACOBI, The Growing Child.

HON. JOHN D. LONG, Little Demons of War.

PROF. N. S. SHAHER, Klondikes Old and New.

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Education

— Wellesley receives \$50,000 from the estate of the late Charles T. Wilder of the town of Wellesley.

— The Board of Overseers of Harvard University has appointed women for the first time as visitors to inspect university department activities.

— Harvard University has received \$50,000 from James Stillman of New York City, with which to erect an infirmary and hospital for ill students. Mrs. Stillman will endow it.

— Columbian University, Washington, D. C., has founded a school of comparative jurisprudence and diplomacy, which, situated as it is at the national capital, should serve admirably in training future servants of the nation as our international relations grow more intricate and require higher grades of talent.

— For Endeavor Academy, Wisconsin, nearly \$800 have been raised in the immediate vicinity. This assistance rendered by the Education Society through its Western secretary, Rev. Theodore Clifton, has been invaluable. The fall term opened well with the promise of a large addition of students for the winter term. R. L. Cheney is principal.

— Pacific University, at Forest Grove, Ore., now has 220 students, over forty in the collegiate department. Too much cannot be said in support of the conscientious and well-directed effort that is constantly being put forth by the faculty to maintain and raise the high standard of education already attained. Frank M. Warren of Portland was recently elected treasurer, to fill the vacancy caused by the death of Henry Failing, who had served in that capacity for twenty-eight years without remuneration, besides giving largely towards current expenses and the recent endowment fund of \$100,000.

Christian Work and Workers

One of the least known departments of the International Y. M. C. A. work is that carried on among colored young men. A secretary, himself a Negro, Mr. W. F. Hunter, has for many years labored in this field and has just been re-enforced by the appointment of an assistant. At a recent conference held at Biddle University, in North Carolina, twenty-eight delegates, representing twelve colleges and several city associations, were present. The references to the recent race conflicts in the State were devoid of the spirit of bitterness, and emphasis was laid upon the necessity of raising the standard of Christian manhood. Several of the attendants pledged themselves to definite Christian work among their fellows.

The Bible Normal College at Springfield offers, at the low rate of \$45 for room, tuition and board, a special course of ten weeks to any one having the indorsement of his pastor or Sunday school superintendent. This course, which proved very rewarding to all who took it last year, provides just the instruction which volunteer church workers need and often year for. It sends them back better equipped to carry on the various agencies of the home church. The subjects treated are: Bible Study, Child Study, Sociology, Missions and Pedagogy. The professors of the institution take no less pains with these special students than they do with those who are taking the regular two years' course which is crowned by a diploma. Rev. F. J. Coffin, Ph. D., has recently been added to the staff of teachers, his specialty being comparative religions and the Old Testament.

The Church Prayer Meeting

Topic, Dec. 18-24. What More Can Christians Do to Promote Peace on Earth? Gen. 13: 5-12; Acts 15: 1-23; Jas. 4: 1-12. Condemn the blustering spirit. Study both sides of international differences. Favor arbitration. (See prayer meeting editorial.)

Biographical

REV. CHARLES DAVISON

The pastor of the church in Greenville, Me., died at his home Nov. 24. He was born in Monson in 1823, was engaged in farming till middle life, when he became so impressed with the religious needs of the northern part of Maine that he began to preach in Greenville, Blanchard and Abbot, having been licensed by the Piscataquis Association. In September, 1873, he was called to the Union Church of Greenville, was ordained and has continued to minister at Greenville since that time.

REV. E. B. BEARDSLEY

Died at Bridgeport, Ct., Nov. 24. He was ordained Oct. 28, 1850. Breaking down in health while pastor of the Congregational Church at Shirley, Mass., in 1859, he has since lived in retirement at Bridgeport, Ct. Active in all good works, churches and Christian institutions of learning have been the special objects of his generous benefactions. Many public and private charities will mourn his loss.

REV. NORMAN HERBERT DUTCHER

The young pastor of the church at Vergennes, Vt., died at Saranac Lake, N. Y., Nov. 28, of consumption, aged twenty-eight years. He was a graduate of Williams, '94, and Andover Seminary, '97, and was ordained and installed at Vergennes in September, 1897. He was a young man of great promise and his death causes much sorrow in the church and community.

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SAPOLIO

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec. 25-31. Truths Taught by Christ-mas. Luke 2: 8-20.

Many pure and sparkling gems of truth may be mined out of the familiar, yet ever fascinating, story of Jesus' coming into the world. Some of them we have, perhaps, stated or thought of scores of times. Some have grown upon us as our experience of life has widened. Each and all may properly be recalled as the glad season draws near again. It would, perhaps, be better for us to spend a little less time in the shops and in the material preparations for the day and more time and thought in learning afresh the rich lessons. The willingness of God to humble himself to dwell with men and to share their life, the preparation of ear and heart need to appreciate his advent, the glory of motherhood illustrated in Mary, the might of helplessness illustrated in the babe, the joy and the hope and the promise of the first Christmas Day—these and kindred truths reward our pondering. Yet perhaps one or two will jut out above the rest because of their special appeal to us in our present mood. To me a fresh reading of Luke's story suggests two things.

First, the wonder that God should choose for the supreme manifestation of himself so lowly a group, amid such common surroundings. He who in the splendors of the temple and the holy of holies had made his might and majesty known to awe-struck worshipers, now pours himself into an infant cradled in the straw. And Jesus' later life corresponded with its humble origin. He ate coarse fare. He wore no purple or fine linen. He preferred ordinary homes to the palaces of kings.

How close is glory to our du-t,
How nigh is God to man.

If once he has made himself a part of the poverty and barrenness and tedious humdrum of human life, then he is forever at hand to gild with glory our common way, our irksome task, our unoxygenated surroundings, our prosaic routine from Monday morning to Saturday night.

When the shepherds recognized the divine child they hastened to spread the glad news. If we believe that God is ready to do for the world what he did for it once eighteen hundred years ago, that the present but unseen Christ is knocking at the door of every home and hovel and of every heart, then we owe it to the world to scatter the tidings. Most peo-

ple have little sense of the divine nearness. They see only material things. And how ugly and bleak these things often appear! But into precisely such conditions and into lives that are empty and aimless God loves most to come. If we believe in Jesus we are bound to help others to see and appreciate the meaning of his incarnation.

QUIET HOUR TOPICS FOR 1899

Dr. Clark suggests that during 1899 the Comrades of the Quiet Hour consider the subject, The Fruit of the Spirit. These are the topics for the twelve months:

January. Fruit Bearing—a Duty. February. Fruit Bearing—a Test. March. Fruit Bearing—the Conditions. April. Love—a Fruit of the Spirit. May. Joy—a Fruit of the Spirit. June. Peace—a Fruit of the Spirit. July. Long-suffering—a Fruit of the Spirit. August. Kindness (R. V.)—a Fruit of the Spirit. September. Goodness—a Fruit of the Spirit. October. Faithfulness (R. V.)—a Fruit of the Spirit. November. Meekness—a Fruit of the Spirit. December. Temperance—a Fruit of the Spirit.

DECEMBER NOTES

In 1899 uniform topics will be used by the Epworth League, the Baptist Young People's Union and Y. P. S. C. E. Other young people's societies will be privileged to use them if desired.

After meeting its obligations the committee on Brockton, '98 (Mass.), found a balance of over \$237. One hundred dollars have been voted to the no license work of that city by the local C. E. union.

The Endeavorers of the Immanuel Church of Worcester, Mass., own a missionary library. Volumes are added through envelope contributions of five cents each month.

"Massachusetts Day" for the Bay State will occur March 12.

The Iowa Penitentiary has a society of 81 members.

Of Juniors 27,686 joined the churches last year.

On Dec. 1 the Tenth Legion movement, under the U. S. C. E., had an enrollment of 11,957. There were 11,631 Comrades of the Quiet Hour.

The South Church Y. P. S. C. E. of Andover does a special work for the shut-ins through a "Correspondence Society." Letters are compiled from testimonies, Scriptural verses and hymns selected by the members, and reissued weekly to all. There are 15 members.

For every pain or soreness use *Pond's Extract*. Avoid cheap and worthless substitutes.

THE Fitchburg Railroad, Hoosac Tunnel route, will sell round trip tickets at greatly reduced rates on account of students and others returning to their homes at Christmas vacation. Tickets will be good going from Dec. 14 to 24, inclusive, and good for return journey until Jan. 12, 1899.

PENNSYLVANIA RAILROAD COMPANY WILL ISSUE CLERICAL ORDERS FOR 1899.—The Pennsylvania Railroad Company announces that the issue of clerical orders will be continued for the year 1899 on the same lines as in effect at present. Application blanks may be obtained of ticket agents, and same should reach the general office by Dec. 20 so that orders may be mailed Dec. 31 to clergymen entitled to receive them. Orders will be issued only on individual application of clergymen when made on blanks furnished by the company and certified to by one of its agents.

THE SPANISH WOMAN.—It has been said that every native Spanish woman is energetic; whether she be from Andalusia or Asturias, the south or the north, she has none of the Creole languor of Spanish-descended women of Cuba, Mexico and tropical America. In the current number of the Singer series of national costume illustrations a typical picture is presented, showing a man and woman of Seville, where the original photograph was taken in 1891. How characteristic are the accessories. The woman is industrious and regards with an air of distinct disapproval the weak faced individual before her with his guitar and glass of wine. Because of the war many a Spanish woman would now be driven to hard straits were it not for the Singer sewing machine, which is furnished to her on the most liberal terms of payment; thus she easily becomes self-supporting. Singer machines are almost universally used in Spain because of their simplicity, great range of work and superior construction. They are "built like a watch," and never bother their fair operators, whether in Spain or elsewhere.

Have you ever used a porous plaster?

Perhaps you have and it hasn't benefited you—or perhaps it has spread on your skin and stuck to your underclothing and made itself generally nasty.

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Insist upon having Allcock's and you will get the best and original and the one on the reputation of which the others trade.

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CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and Effectual Cure for it.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs, and difficult breathing; headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher of 2710 Dearborn Street, Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed, and the poisonous discharge therefrom passing backward into the throat reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but today I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

Send for a little book mailed free on stomach troubles, by addressing F. A. Stuart Co., Marshall, Mich. The tablets can be found at all drug stores.

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Daily Bible Readings *

AS PRINTED IN OUR 1899 HANDBOOK

THE ROYAL LAW OF CHRIST

JANUARY

1. Sunday. A Prayer for Wisdom Psalm 90

THE TEN WORDS

The Living God

2. God's Law for Israel Exodus 20: 1-17
 3. The People and the Law Deuteronomy 5: 22-33
 4. Jesus and God's Law Deuteronomy 1: 1-12
 5. The Living God Exodus 2: 28-25; 3: 1-15
 6. Holding Faith Hebrews 3: 1-19
 7. The Living Father John 6: 44-65
 8. Sunday. Ruler Over All Psalm 103
 9. Creator Genesis 1: 1-8, 24-31
 10. A Call to Reverence Psalm 33
 11. Hiding in Light Psalm 104: 1-18
 12. Working in the Works Psalm 104: 19-35
 13. Littlelessness of Man Job 25: 1-6; 29: 1-4
 14. Mystery of Wisdom Job 28: 7-9
 15. Sunday. The Word of God John 1: 1-18
 16. Power of God Job 38: 1-19
 17. Job's Humility Job 40: 1-14; 42: 1-6
 18. God's Eternity Psalm 102: 11-28
 19. The Passing of Earth Isaiah 51: 1-10
 20. Christ Maker and Heir Hebrews 1: 1-14
 21. Christ the Helper Hebrews 2: 1-18
 22. Sunday. Christ Our Life Colossians 2: 6-23; 3: 1-10
 23. God the Judge Psalm 98: 1-9; 99: 1-9
 24. Avenger Genesis 4: 3-16
 25. The Sinner's Choice 1 Kings 21: 1-16
 26. God's Judgment 1 Kings 21: 17-29
 27. Calling to Repentance Isaiah 1: 1-20
 28. Expostulating with Sinners Isaiah 6: 1-7, 18-28
 29. Sunday. God Our Father Matthew 6: 1-5; 15; Luke 15: 11-25
 30. Children of God Romans 8: 1-17
 31. Assurance in God Romans 8: 18-30

FEBRUARY

Spiritual Worship and Idolatry

1. Law of Worship Exodus 20: 4-6; John 2: 13-22; 4: 19-25
 2. The Church Before the Flood Genesis 4: 3-8, 26; 5: 21-24; Hebrews 11: 1-7
 3. From Noah to Jacob Genesis 6: 20-22; 12: 7-9; 14: 18-20; 20: 23-25; 31: 42-55
 4. Traces of Idolatry Genesis 31: 19-24; 35: 1-8
 5. Sunday. Vanity of Idols Jeremiah 10: 1-16
 6. Folly of Idolatry Isaiah 44: 6-20
 7. Confusion of the Idolaters Isaiah 45: 9-25
 8. Idols of Babylon Isaiah 46: 1, 2, 5-13; 47: 1-16
 9. Israel's Idolatry Exodus 32: 1-14
 10. Jerusalem Destroyed Exodus 32: 15-20
 11. Lessons of the Wilderness Deuteronomy 1: 1-20
 12. Sunday. A Song of Praise Psalm 15: 1-18
 13. Warning Against Idolatry Deuteronomy 12: 29-32; 13: 1-11
 14. Joshua's Covenant Joshua 24: 14-31
 15. The Ark in Philistia 1 Samuel 5: 1-12
 16. Sin of Solomon 1 Kings 11: 26-40
 17. Sin of Jeroboam 1 Kings 12: 25-33; 13: 1-10
 18. Sin of Ahaz 1 Kings 16: 29-33; 17: 1-8
 19. Sunday. Elijah's Challenge 1 Kings 17: 17-39
 20. Jelah's Remedy 2 Kings 10: 18-33
 21. Reform and Relapse in Judah 2 Kings 18: 1-10; 21: 1-12
 22. Vision of Isaiah Isaiah 6: 1-13
 23. Idolatry of Wisdom Jeremiah 9: 23; 24: 10; 19-25
 24. Vanity of Power Zechariah 4: 1-10
 25. Vanity of Riches Psalm 9: 1-20
 26. Sunday. The Heavenly Treasure Matthew 6: 19-34
 27. Peril of Wealth Mark 10: 17-31
 28. Overcoming Revelation 3: 7-22

MARCH

Reverence

1. The Holy Name Exodus 10: 25; 20: 7
 2. The Vision of God Genesis 28: 10-22
 3. Jacob's Wrestling Genesis 32: 1, 2-9, 22-32
 4. The Passover Exodus 12: 1-17
 5. Sunday. The Song of Moses Exodus 15: 1-19
 6. Going Up to God Exodus 24: 1, 9-18
 7. The Ark of the Covenant Exodus 25: 10-22
 8. The Priest's Office Exodus 28: 1-5, 29-43
 9. The Presence of God Exodus 13: 20-22; 14: 19, 20; 40: 34-38
 10. False Fire Leviticus 1: 5-7, 22-24; 10: 1-11
 11. Mercy for Repentance Deuteronomy 30: 1-20
 12. Sunday. God Our Strength Isaiah 25: 1-12; 26: 1-4
 13. Hannah's Prayer 1 Samuel 2: 1-11
 14. Samuel's Call 1 Samuel 3: 1-14
 15. Saul's Corruption 1 Samuel 13: 1-14
 16. David and Samuel 1 Samuel 15: 5-23
 17. Bringing Up the Ark 2 Samuel 6: 1-12
 18. David Restrained 2 Samuel 7: 1-17
 19. Sunday. David's Prayer 2 Samuel 7: 18-29
 20. Dedicating the Temple 1 Kings 8: 1-11
 21. Solomon's Prayer 1 Kings 8: 22-30; 54-62
 22. Uzziah's Sin 2 Chronicles 26: 3-21
 23. Hezekiah's Passover 2 Chronicles 30: 1-15
 24. Josaphath's Deliverance 2 Chronicles 32: 9-26
 25. Manasseh's Reign 2 Chronicles 33: 1-20
 26. Sunday. Entering Jerusalem Luke 19: 28-46
 27. Renewing Strength Isaiah 40: 18-31
 28. God's Covenant in the Heart Jeremiah 31: 23-37
 29. Beginning of Wisdom Proverbs 1: 7-10, 20-33
 30. The Wicked Husbandmen Matthew 21: 28-46
 31. The Finished Work of Christ John 19: 13-30

APRIL

Work and Rest

1. The Death Sabbath John 19: 31-42
 2. Easter Sunday. The Risen Lord John 20: 1-18
 3. Work of the Church Luke 24: 36-53
 4. Sabbath Rest Genesis 2: 1-3; Exodus 20: 8-11; Deuteronomy 5: 12-15
 5. The Manna Exodus 16: 1-15
 6. Provision for the Sabbath Exodus 16: 10-32
 7. Sabbath Laws of Israel Exodus 23: 9-19; 31: 12-18
 8. Greater Sabbath Leviticus 25: 1-22
 9. Sunday. The Promise for Obedience Isaiah 58: 1-14
 10. Promises for the Stranger Isaiah 58: 1-12
 11. Renewal of Vows Nehemiah 10: 28-33; 13: 15-22
 12. The End of Israel Amos 8: 1-14
 13. Our Lord's Custom Luke 4: 14-32
 14. Our Lord's Authority Luke 6: 1-11
 15. A Woman Healed Luke 8: 1-17
 16. Sunday. Healing at Bethesda John 5: 1-16
 17. The Good Samaritan John 5: 17-38
 18. The Resurrection John 20: 1-10, 19-29
 19. Practice of the Church Acts 2: 1-13, 41, 42
 20. The Lord's Day 1 Corinthians 16: 1-3; Revelation 1: 4-18

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THE CONGREGATIONALIST

21. The Coming Glory Isaiah 34: 16, 17; 35: 1-10
 22. Israel's Sabbath Rest Isaiah 60: 1-22
 23. Sunday. Heavenly Rest Revelation 22: 1-77
 24. Duty of Work 1 Thessalonians 4: 1-18
 25. Paul's Example 2 Thessalonians 3: 1-18
 26. The Laborers Matthew 20: 1-16
 27. The Talents Matthew 25: 14-30
 28. The Steward Proverbs 6: 8-11; 26: 7-16
 29. Rest after Labor Mark 6: 7-13, 30, 31, 45-52
 30. Sunday. Christ's Gift Matthew 11: 28-30; Hebrews 4: 1-11

Matthew 11: 28-30; Hebrews 4: 1-11

MAY

Rule and Obedience

1. Law of Obedience Exodus 20: 12; Ephesians 6: 1-9
 2. Duty of Parents Deuteronomy 6: 3-25
 3. Teaching at the Passover Exodus 12: 18-28
 4. A Father's Counsel Proverbs 2: 1-20
 5. Wisdom's Ways Proverbs 3: 1-18
 6. Security of Obedience Proverbs 3: 19-35
 7. Sunday. The Path of the Just Proverbs 4: 23-27; 5: 1-12
 8. Keeping the Heart Proverbs 4: 23-27; 5: 1-12
 9. Remembering God Ecclesiastes 12: 1-14
 10. Heredity Ezekiel 18: 1-13
 11. Fathers and Sons Ezekiel 18: 32-33
 12. A Long Obedience Jeremiah 35: 1-19
 13. Sunday. God's Ownership Malachi 3: 13-18; 4: 1-6
 14. A Wicked Mother 2 Chronicles 21: 1-17
 15. A Disobedient Son 2 Samuel 15: 1-17
 16. David's Mourning Luke 2: 39-52
 17. Example of Christ 2 John 1-13
 18. A Christian Household 2 John 1-13
 19. Traditional Perversion Mark 7: 1-11
 20. Subjection Galatians 3: 24-20; 4: 1-11
 21. Obedience to Authority 1 Peter 2: 12-25
 22. Sunday. Sons of God Romans 13: 1-14
 23. Authority Proverbs 1: 1-15
 24. Jesus and Tributes Matthew 17: 24-27; 15-26
 25. Peril of Abused Authority Matthew 23: 13-15; 27-39
 26. Woes of the Hypocrites Matthew 23: 15-21
 27. Sunday. God's Kingdom Psalm 145: 1-21
 28. Prayer for Rulers 1 Timothy 1: 12-20; 2: 1-8
 29. Christ's Authority Matthew 7: 13-29
 30. God All in All 1 Corinthians 15: 12-28

JUNE

Love and Hate

1. The Sacredness of Life Exodus 20: 13; Genesis 4: 8-16
 2. God's Covenant Genesis 9: 1-17
 3. Law of Murder Exodus 21: 12-14; Leviticus 24: 17-22; Deuteronomy 21: 1-9
 4. Sunday. The Law of Christ Matthew 5: 1-16
 5. Murder and Hate Matthew 5: 17-26
 6. Loving Enemies Matthew 5: 38-48
 7. Responsibility of Self-Defense Luke 23: 35-38; 50, 51; Matthew 26: 47-54
 8. War Disqualifying 1 Chronicles 22: 1-16
 9. Criticism of War Jeremiah 31: 1-15
 10. Making Wars to Cease Psalm 46: 1-10
 11. Sunday. Peace to Come Micah 5: 8-12; 4: 1-7
 12. God Is Love 1 John 4: 1-14
 13. Anger without Sin Ephesians 4: 17-32
 14. Avoiding Wrath Romans 12: 9-21
 15. God's Anger Psalm 30: 1-12
 16. Slow to Wrath James 1: 19-20
 17. God's Justice Nahum 1: 1-15
 18. Sunday. Prayer for Pardon Psalm 51: 1-19
 19. What God Hates Ephesians 5: 1-17
 20. What God Loves Isaiah 41: 1-11
 21. Care for Life 1 Kings 17: 1-16
 22. Provision and Teaching 1 Kings 19: 1-18
 23. God's Care for Israel Psalm 81: 1-16
 24. Protection Psalm 91: 1-16
 25. Sunday. Eternal Life John 3: 1-17
 26. Bread of the Desert John 6: 25-40
 27. Bread of Life John 6: 41-58
 28. Sons of God 1 John 5: 1-15
 29. The Risen Christ Matthew 28: 1-20
 30. Destroying Fear Hebrews 2: 1-18

JULY

Heart Purity

1. Law of Purity Exodus 20: 14; Matthew 5: 27-37
 2. Sunday. Pressing On Philippians 3: 13-21; 4: 1-9
 3. Marriage of the Land Isaiah 62: 1-12
 4. Independence Day Psalm 144: 1-15
 5. Creation and Fall of Woman Genesis 2: 18-25; 3: 1-8
 6. Abraham and Pharaoh Genesis 12: 9-20
 7. Abraham and Abimelech Genesis 20: 1-16
 8. Sarai and Hagar Genesis 16: 1-16
 9. Sunday. Christian Law Mark 10: 1-16
 10. Sin of Sodom Genesis 19: 1-17
 11. Rebekah Genesis 24: 50-57
 12. Lot Genesis 13: 1-20
 13. Leah and Rachel Genesis 31: 1-16
 14. The Virtuous Woman Proverbs 31: 10-31
 15. Marriage at Cana John 2: 1-11
 16. Sunday. Heart Purity Mark 7: 14-23; 8: 34-38
 17. Samson and Delilah Judges 16: 4-21
 18. David's Sin 2 Samuel 11: 26, 27; 12: 1-14
 19. Solomon's Folly 1 Kings 11: 1-13
 20. Sennacherib Ezekiel 16: 44-53
 21. Sodom and Gomorrah Genesis 19: 29-39
 22. The Prodigal Son Luke 15: 11-32
 23. Sunday. Walking in Love Ephesians 5: 1-16
 24. A Song of Love Song of Solomon 2: 1-17
 25. The Wise Woman Proverbs 1: 1-13
 26. The Forgiven Sinner Luke 7: 36-50
 27. Evil in the Church 1 Corinthians 5: 1-13
 28. Christ's Pardon John 8: 1-11
 29. Law of Heaven Luke 20: 27-44
 30. Sunday. Christ and the Church Ephesians 5: 17-33
 31. Marriage of the Lamb Revelation 19: 1-10

AUGUST

Rights of Property

1. Law of Property Exodus 20: 15; Matthew 6: 10-34
 2. Hebrew Laws Exodus 22: 1-15
 3. Laws of Kindness Deuteronomy 24: 6-22
 4. First Fruits Deuteronomy 26: 1-15
 5. Just Weights Deuteronomy 25: 13-16; Proverbs 11: 1-10
 6. Sunday. The Golden Rule Matthew 7: 1-12
 7. Buying a Birthright Genesis 25: 27-34; 27: 1-10
 8. Stealing a Brother Genesis 27: 11-28
 9. Stealing a Prospect Genesis 37: 12-38
 10. Joseph's Prosperity Genesis 39: 1-6; 21-23; 41: 30-44
 11. Forgiving His Brothers Genesis 45: 1-15
 12. The Unjust Steward Luke 16: 1-12
 13. Sunday. A Lesson of Trust Luke 12: 22-40
 14. Rewards of Obedience Luke 12: 41-59
 15. Lost Opportunities Matthew 25: 1-13
 16. Sunday. The Riches of Jesus Luke 12: 13-21
 17. Rewards of Diligence Luke 10: 15-27
 18. Profane Greed Luke 19: 41-48; 20: 1-8
 19. Mary's Anointing Mark 13: 32-37; 14: 1-9
 20. Sunday. God's Power and Care Psalm 33: 1-22
 21. Prosperity of Evil Men Psalm 37: 1-13
 22. Inheritance of the Righteous Psalm 37: 18-40
 23. Blessing of Mercy Psalm 41: 1-13

SEPTEMBER

Justice, Truth and Charity

1. Law of Justice Exodus 20: 16; Luke 6: 37-49
 2. God's Thought Psalm 15: 1-5; Habakkuk 1: 12-17
 3. Sunday. God's Faithfulness Psalm 119: 89-104
 4. God's Judgment Psalm 119: 105-120
 5. Hating False Ways Psalm 119: 121-136
 6. Lying Tongues Deuteronomy 19: 14-21; Psalm 130: 1-7
 7. False Witnesses Psalm 35: 1-18
 8. Punishments Zechariah 5: 1-4; 7: 4-14; 8: 16, 17
 9. What God Hates Proverbs 6: 10-19; 12: 13-32
 10. Sunday. Following God 3 John 1: 1-14
 11. Works of the Wicked Job 24: 1-17
 12. Jerusalem's Sin Jeremiah 1: 6-25
 13. God's Anger Jeremiah 1: 16
 14. Wickednesses of the Land Isaiah 59: 10-19
 15. God's Messenger Malachi 3: 1-18
 16. Light and Truth John 1: 1-14
 17. Sunday. Truth Making Free John 8: 25-36
 18. Renouncing Falsehood 2 Corinthians 4: 1-15
 19. Looking for Judgment 2 Corinthians 4: 15-18; 5: 1-10
 20. The Final Test 1 Corinthians 9: 3-23
 21. Vai i Hap'ayay Luke 1: 24-44
 22. Light Within Luke 11: 20-44
 23. False Witnesses Matthew 26: 57-75
 24. Sunday. Peter's Restoration John 21: 1-19
 25. Despair of Worldliness John 18: 28-40
 26. Perilous Times 2 Timothy 3: 1-17
 27. The Teaching Spirit John 16: 1-16
 28. Christ's Overcoming John 16: 17-33
 29. Prayer for the Disciples John 17: 1-13
 30. Sanctified Through Truth John 17: 14-26

OCTOBER

Content and Covetousness

1. Sunday. God's Loving-kindness Psalm 62: 1-19; Psalm 6: 11-12
 2. Law of Content Exodus 20: 17; Matthew 6: 25-34
 3. The Lord's Prayer Luke 11: 1-13
 4. God's Provision Luke 14: 1-20
 5. Covetousness Luke 12: 31-48
 6. Watching Luke 20: 20-34
 7. Coveting Power Matthew 22: 1-14
 8. Sunday. The Wedding Feast Matthew 22: 1-14
 9. Sunday. The Wedding Feast Matthew 22: 1-14
 10. Sin Unpunished Joshua 7: 17-26; 8: 1-2
 11. Sin of Ahab 1 Kings 21: 1-16
 12. Elijah's Sentence 1 Kings 21: 17-29
 13. Naaman's Cure 2 Kings 5: 1-12
 14. Gehazi's Sin 2 Kings 5: 16-27
 15. Sunday. Glorifying God 1 Corinthians 6: 1-20
 16. Sin of Judas John 11: 55-57; 12: 1-27
 17. The Sabbath Matthew 26: 56; 27: 1-16
 18. Betrayal Matthew 26: 36-50
 19. Suicide Matthew 27: 1-10; Acts 1: 15-20
 20. Ananias Acts 5: 1-11
 21. Simon Magus Acts 8: 5-24
 22. Sunday. The Beautiful Gate Acts 3: 1-16
 23. The Temptation Matthew 4: 1-11
 24. Avoiding a Kingdom John 6: 1-15
 25. Gethsemane Matthew 26: 36-52
 26. Contention Hebrews 13: 5-21
 27. Content Through Faith Philippians 4: 4-23
 28. Great Gain Hebrews 1: 1-14
 29. Sunday. Confidence in God Psalm 27: 1-14
 30. God Satisfying Psalm 107: 1-16
 31. Trust in God Psalm 121: 1-8; 122: 1-9

NOVEMBER

The Royal Law of Love to God

1. The Royal Law Deuteronomy 6: 1-15
 2. Returning from Evil Deuteronomy 30: 1-20
 3. Christ's Law Matthew 22: 34-46
 4. Love of God Luke 11: 1-17
 5. Sunday. Sons of God 1 John 3: 1-17
 6. God's Love 1 John 4: 1-10
 7. God's Power Isaiah 40: 1-17
 8. Witness of the Sky Psalm 19: 1-14
 9. Witness of the Earth Psalm 50: 1-15
 10. Of the People Psalm 66: 1-20
 11. Of the Penitent Psalm 83: 1-11
 12. Sunday. God's Deliverance Psalm 34: 1-22
 13. Walking Worthy Colossians 3: 1-16
 14. God's Gift of God Philippians 2: 1-18
 15. God in Christ Ephesians 2: 1-18
 16. God's Sympathy Hebrews 2: 1-18
 17. Christ's Sympathy Hebrews 2: 1-18
 18. The Great High Priest Hebrews 8: 1-13
 19. Sunday. Holding Fast Hebrews 10: 35-39; 11: 1-6
 20. Heroes of Faith Hebrews 11: 7-22
 21. Triumphant Overcoming Hebrews 12: 2-10
 22. Thanksgiving Day Hebrews 12: 1-17
 23. Joy of Faith Psalm 33: 1-22
 24. The Enduring Word 1 Peter 1: 1-12
 25. Sunday. The Father's House John 14: 1-18
 26. God with Us John 14: 19-31
 27. The Vine John 15: 1-17
 28. The Witnessing Spirit John 15: 18-27
 29. Glorying in God 1 Corinthians 1: 17-31

DECEMBER

Love in Social Relations

1. The Royal Law Mark 12: 28-34; Matthew 7: 7-12
 2. Love Manifested John 3: 10-24
 3. Sunday. Logic of Love 1 John 4: 11-21; 5: 1-4
 4. Ministry of Love John 13: 1-17
 5. Consecration Romans 12: 1-15
 6. Love Fulfilling the Law Romans 12: 16-21; 13: 7-14
 7. Living to the Lord Romans 14: 1-18
 8. Offenses Matthew 18: 1-14
 9. Law of Charity Romans 14: 13-23
 10. Sunday. Helpfulness Romans 15: 1-7; James 5: 9-20
 11. Guarding the Tongue James 3: 1-18
 12. Forgiveness Matthew 18: 15-35
 13. Humility Luke 14: 1-14
 14. Publican and Pharisee Luke 18: 1-17
 15. Laws of the Hebrews Exodus 22: 21-31; 23: 1-9
 16. Further Laws Leviticus 10: 1-18, 32-37
 17. Sunday. The Supreme Gift 1 Corinthians 12: 31; 13: 1-15
 18. The Sower Matthew 13: 1-12
 19. The Parable Explained Matthew 13: 13-23
 20. Tares of the Field Matthew 13: 24-43
 21. Armor of God Ephesians 6: 10-24
 22. The Son of God Psalm 2: 1-12
 23. God's Messenger Malachi 3: 1-6; 4: 1-6
 24. Sunday. Coming of the King Isaiah 9: 1-7; Micah 5: 1-10
 25. Birth of Jesus Luke 2: 1-20
 26. Tribute from the East Matthew 2: 1-15
 27. The Branch Isaiah 11: 1-10; 19: 1-6
 28. The Suffering Christ Isaiah 53: 1-12
 29. The King's Reign Psalm 72: 1-19
 30. The King's Judgment Matthew 25: 31-46
 31. Sunday. The Years of God Psalm 102: 11-28

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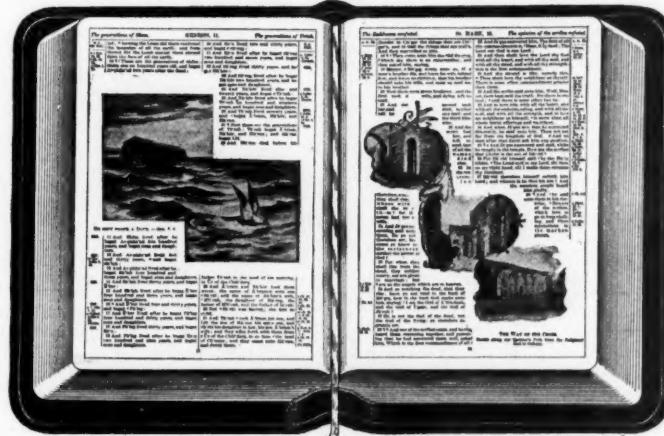
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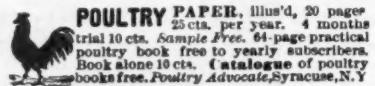
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